

Islam

special supplement inside

THE MCGILL DAILY

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THURSDAY, DECEMBER 2, 1993

I am a woman

Geneviève Bergeron • Annie Turcotte • Hélène Colgan

and if I Live I fight

and if

Nathalie Croteau

I fight

• Barbara Daigneault •

I contribute

Anne-Marie Edward • Maud

to The Libera-

Haviernick • Barbara Maria Klucznik

tion of All women

Maryse Laganière • Maryse Leclair •

and so Victory

Anne-Marie Lemay • Sonia Pelletier

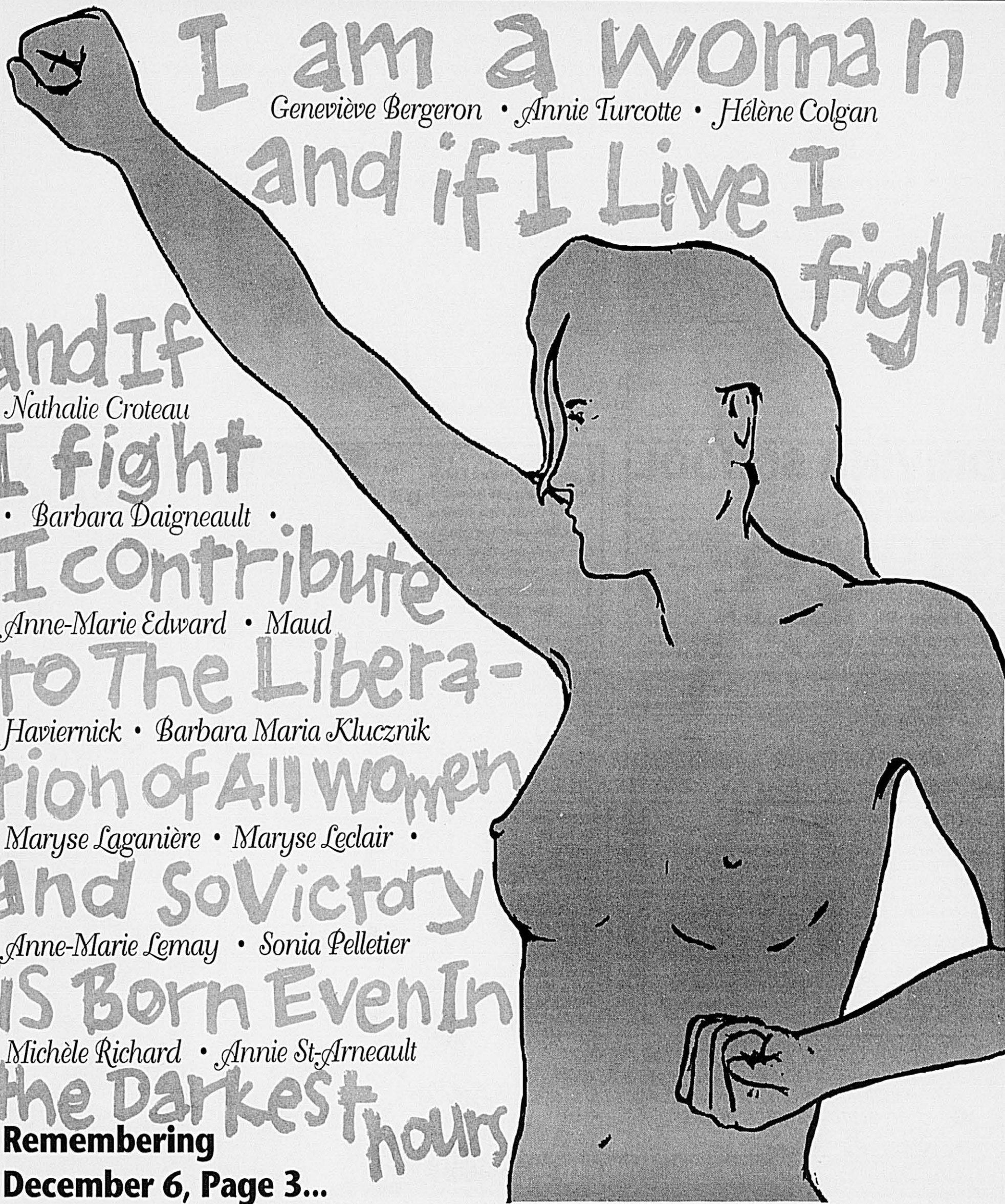
is Born Even In

Michèle Richard • Annie St-Arneault

the Darkest hours

Remembering

December 6, Page 3...





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Les contes du bas-parlement

MARIE-LOUISE GARIÉPY ET
FRÉDÉRIC LAURIN

Il était une fois dans le royaume du Bourassastan, cette ancienne colonie de l'empire Trudéen, un trésorier soucieux de la condition de sa pauvre population estudiantine. Le roi Bourassa, souffrant de sa politique cancéreuse (car il avait la politique dans la peau), s'était retiré en terre sainte de l'Estunnie afin d'être guéri par le grand docteur Clinton. Il laissait ainsi seul en tête du royaume ce preux trésorier.

Ce pauvre trésorier, le marquis de Johnson, dut faire face à une révolution estudiantine. En effet, ces sujets réclamaient résolument l'augmentation de leurs frais de scolarité. Leur vilain chef, Mark le Luz, soutenait que l'éducation n'était pas assez coûteuse. Ses fidèles compatriotes de la gent estudiantine étaient effectivement des bourreaux de travail et n'aspiraient qu'à étudier tout en s'affairant à du servage à temps partiel pour survivre. La dernière croisade constitutionnelle au Moyen-Ottawa avait vidé les coffres du Royaume. Le Luz et sa bande n'acceptaient pas de contribuer aussi petitement au renflouement des coffres. « Nous préférons payer nous-mêmes plutôt que de voir couper le financement de l'ordre des chevaliers de l'Elie Copetaire », clamait le Luz sur les places publiques.

Le marquis de Johnson tentait avec peine de rallier son peuple à la raison : « Oyé! Oyé!, criait l'héraut du Devoir, voici un message du trésorier de sa majesté : Bonnes gens de la communauté estudiantine soyez avisés que vous êtes les sujets les plus pauvres et les plus démunis de notre Royaume. Le trésorier, marquis de Johnson, au nom du roi, refuse de vous asservir davantage. Sachez, braves gens, que la monnaie récoltée par une hausse n'irait pas s'échoir dans les coffres universitaires mais bien dans la bourse du Conseil du roi. »

Le vilain Mark le Luz, lorsqu'il entendit cet édit royal, entreprit de haranguer les foules estudiantines : « Entendez-moi, gentes gens, ne portez pas foi aux palabres de cet hérétique impie qu'est le marquis de Johnson. Que l'on se révolte contre cette infamie : Chassons ce Tyran qui refuse de nous exploiter et profite que notre bon roi séjourne en Terre Sainte pour donner libre cours à sa perfidie. » Ce catilinaire souleva la colère de la foule qui alla manifester son mécontentement devant le palais du roi.

Le marquis de Johnson, désespéré, parvint à fuir la révolte. Il prit la route du château des Robillards où était recluse dans une haute tour la princesse dont il s'était épris. Le crépuscule s'estompait



laissant ainsi place à une lune d'une brillance céleste. Un harfang des neiges virevoltait dans le ciel. Une douce brise faisait danser les lys qui bordaient le chemin de notre malheureux marquis. Parvenu au pied de la tour qui abritait sa dulcinée, le marquis de Johnson se fit trouver et, accompagné de son luth, entonna une gracieuse sérénade. Bien sûr, son vaillant conseiller le sire du Sondage de Gallup, caché dans un bosquet, lui soufflait les rimes propices à charmer sa belle pucelle. La princesse, avisée de la présence de son amant, laissa glisser sa longue chevelure par la fenêtre.

« Oh, très belle Robillard!
Qui émeut mon cœur criard,

Un problème déchire mon esprit,
Cela consiste en un soulèvement d'érudits;
Que l'on hausse les frais de scolarité

Telle est la demande qu'ils osent exiger.

Mais, mirifique princesse, au bien-être des étudiants je suis attaché!

Par cette hausse, les portes de la sagesse se fermeront

Aux pauvres qui n'ont pas le privilège d'être fils de baron.

Sus aux frais de scolarité!

Que Dieu pardonne ma haine profonde

contre les bourgeois qui s'inondent

dans l'or, la gloutonnerie et la luxure

tout en refusant de financer la culture

Ah, pharamidale pucelle, qui leur dispense toutes les connaissances, saurais-tu raisonner leurs esprits pervers? Oh, mystique déesse, oserais-tu te joindre à mon cœur solitaire et amoureux pour combattre ce fléau?

Conquête et émue par l'étonnante éloquence de cette tirade, la belle pucelle s'évada de sa tour pour rejoindre son amant afin d'aller l'aider à apaiser l'ire estudiantine. Grâce aux charmes de sa belle, le marquis de Johnson parvint à calmer la révolution et à convaincre son pauvre peuple estudiantin du bien fondé du gel des frais de scolarité.

Dans un geste héroïque, le marquis de Johnson souleva la princesse Robillarde et la déposa contre lui sur un cheval blanc et obèse. Ils partirent victorieusement défendre la colline du Parlementaire contre le fourbe Parizeau des Bois et ils eurent ensemble beaucoup de projets de lois.

Note de la rédaction au lectorat :

Vous ne comprenez pas pourquoi nous avons ainsi inversé les rôles? C'est tout simplement parce qu'on se demande si vous n'êtes pas comme ces étudiants du Bourassastan. On est écœuré de vous répéter que le gouvernement prévoit une hausse de 51 p. cent des frais de scolarité sans que cela ne vous fasse un pli.

Évitons de laisser ce dossier crucial devenir la fable de l'insouciance estudiantine. Nous dira-t-on cet hiver : « Vous chantez! Et bien, dansez maintenant! »? Joignez-vous à nous dans notre lutte à la hausse, il n'est pas trop tard.

COMMENT

What we were before we called ourselves feminists

Before I took on this new slippery skin — this word 'feminism' — I did not consider myself weak. I did not consider myself disempowered. I was strong in every sense of that wonderful feminist word.

But I didn't call myself a feminist. Until my first year at McGill; I wanted nothing to do with that name. Feminism was like wearing a nametag in a class where everyone knows you. Worse, it seemed like an excuse for failure, and therefore a weakening of accomplishment.

I've changed a lot. When I think about the process of learning to love the word feminism, I always remember the massacre at the Polytechnique. I think a lot of us remember December 6, 1989 as a day when we understood that women are killed because they are women, and that's why we call ourselves feminists.

Now try to remember something else. Remember who you were before you called yourself a feminist. Is it hard? Can you still wear your old skin? We often try to disavow our 'former selves'. I do that. It goes something like this: "I can't believe I..." Fill in the blank however you like. (I can't believe I didn't see that there were only three women in my Calculus class. I can't believe I kissed him because I felt guilty for 'leading him on'. I can't believe I never noticed gender specific pronouns. I can't believe I wore eye shadow.)

The second part of the disavowal is more sinister. When we don't want to remember ourselves, we can't begin to relate to other women who don't want to call themselves feminists. We say "I can't believe she..." (I can't believe she doesn't know why men aren't allowed to attend the women's caucus. I can't believe she doesn't think gender specific pronouns are a bad thing. I can't believe she still wears eye shadow.)

We can't do this. For those of us who call ourselves feminists, we got there somehow. By remembering, and even understanding, what we used to think like, we can be better at talking to women who probably think a lot like we did. And I don't think where we're going is really so far from where we've been. We were very strong, I think, before we ever called ourselves feminists. We had to call ourselves feminists before we realized how strong we are.

Today I tried to remember where I've been, and I realize that I was tougher than I had remembered. In high school, I was one of three women in a large Calculus class. But I didn't call myself a feminist. In high school I lived with my mother and my sister. We took care of each other, but we didn't call ourselves feminists. In high school I kissed a girl. But I didn't call myself a feminist. In high school I had long long hair, and when David Pistor (from Mr. Skibinski's English class) had told me one too many times that I should never cut it, I cut it very very short just to spite him. Then I dyed it purple, to spite everyone else. But I didn't call myself a feminist.

In high school, I was driving to a night class at Rock Creek Community College in Hillsboro, Oregon when I heard on the radio that fourteen women were massacred in Montréal. My foot came slowly off the gas until I had eased to a stop in the middle of a very empty, very straight, very black country road. The radio buzzed but I didn't hear any more words. I held the steering wheel and I cried. But I didn't call myself a feminist.

Kristin Andrews

On Dec. 6, 1989, Marc Lépine walked into a classroom at the Ecole Polytechnique of Université de Montréal. He shot and killed 14 students because they were women. Then he killed himself.

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Hélène Colgan
Nathalie Croteau
Barbara Daigneault
Anne-Marie Edward
Maud Haviernick
Barbara Maria Klucznik
Maryse Laganière
Maryse Leclair
Anne-Marie Lemay
Sonia Pelletier
Michèle Richard
Annie St-Arneault
Annie Turcotte

On December 6 1993 at 14h in Redpath Hall, a service will be held to commemorate these women. A discussion will follow in Shuter 107/8. The ceremony has been organized by a coalition of women's groups at McGill.

Also, the Montréal YWCA is hosting an info fair called "Violence Against Women: A Day to Remember". Call 866-9941 for details.

On the evening of the 6th at 20h, the December 6th Victims Foundation Against Violence is holding a commemoration concert at Église Saint-Jean-Baptiste (Henri-Julien and Rachel). The Orchestre Métropolitain du Grand Montréal will perform Brahms' German Requiem.

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At the forefront of the struggle

African-American youth in the Black Power movement

BY MELANIE NEWTON

The 'non-violent image' of the early civil rights struggle is a warped version of reality, constructed by the media to minimize the importance of the more militant student movement, according to one Black activist.

Speaking at McGill last week, Black activist and anarchist Lorenzo Kamboa Ervin challenged the traditional pacifist image of the civil rights movement. He pointed to the youth movement as one of the instrumental forces in the struggle.

A former member of the militant Student Non-violent Co-ordinating Committee (SNCC) and later the Black Panther Party (BPP), Black activist and anarchist Lorenzo Kamboa Ervin is now a community organizer in Chattanooga, Tennessee.

"The government of the United States and the entire liberal establishment would have you believe that all that was involved in the Civil Rights movement was that Dr. Martin Luther King gave a few great speeches and the great white father in his wisdom passed civil rights legislation. What is not as well known is a movement led by students and youth [surfaced] in the year 1960."

According to Ervin, student involvement began with a sit-in in Greensborough, North Carolina, eventually leading to civil unrest which paralyzed the city until white authorities were forced to give in to the movement's demands.

While Ervin admitted that the church-led non-violent movement won some gains for civil rights, he raised questions about the methods used.

"Contrary to Dr. King's organization [the Southern Christian Leadership Council], the SNCC didn't go into communities and hijack the struggles and put the so-called leaders in charge of them, and then the local community would have to live with the result."

Describing King's marches as "media circuses" he said the white establishment used many Black preachers to convince Blacks to be satisfied with "minimal gains".

"Many of the major gains won by SNCC have been attributed to Dr. King, for instance. The major gains in voting rights were led and won by SNCC. Many of the direct confrontations with the Ku Klux Klan were led by SNCC."

The gulf between SNCC and King's organization grew, as SNCC became increasingly disenchanted with the concept of non-violence. SNCC leaders armed members in 1967.

Defending the decision Ervin said, "If [the Klan] knew that you had a dogmatic commitment to non-violence there they were. When they found that SNCC was not that kind of organization they became very scarce indeed."

Black power

Ervin attributed SNCC's downfall to class conflict. Although SNCC was initially anti-authoritarian, middle-class leaders emerged who would not address the economic



Black Panthers demonstrate outside the courtroom where a Party member is on trial. Although women were very active in the BPP, it's sexist internal structure eventually contributed to its downfall.

reality of Black Southerners.

"The problem was the leadership in most of the ranks was of the middle class. We reached the stage where we had won the right to vote, we had won the right to eat with white folks. But the reality was that people were still poor."

Tension between Blacks and whites led to white members leaving SNCC in a controversy which cost SNCC much of its funding and liberal support. A weakened SNCC eventually merged with the more "grassroots" Black Panther Party.

"The poorest and most despised sector of the Black working class, people who had nothing to lose were members of the Black Panther Party. It challenged the white power structure in a way it had never been challenged before."

Black Panther Party's disintegration was motivated by an overly-rigid internal structure, sexism and government sabotage efforts.

While the Black Panther Party satisfied the needs of the poor Southern and urban majority, its disintegration was motivated by an overly-rigid internal structure, sexism and government sabotage efforts.

Encouraged by mainstream media, which interpreted the Black Power struggle as an all-out war on white America, the FBI terrorized, imprisoned and killed many of the members of the Black Panther Party. Many others, like Ervin, were forced into exile.

Through massive infiltration programs the FBI fueled internal

tensions, leading to the BPP's eventual disintegration in 1972. He estimated that one in four members of the BPP were government agents.

"[Under] the Ghetto Informant Program, there were ten thousand informers in communities all over the country. There was no way in hell I could have safely resided in the United States."

He hijacked a plane to Cuba in 1968 when the FBI framed him for bombing the Ku Klux Klan headquarters in Tennessee. He arranged safe passage to Guinea, a nation which had close ties with SNCC, but he was arrested in Czechoslovakia and returned to the US.

At twenty Ervin was tortured and sent to Marion Illinois Penitentiary in 1968 for 15 years because of his involvement with SNCC and the BPP where he was introduced to anarchistic theory.

Non-violence a Non-option

Ervin returned to Chattanooga, Tennessee in 1983 and found that, in spite of the Civil Rights Movement, race relations had not changed much in the South. The Klan was still active, and since his release his community group has documented 25 cases of people who have died in police custody.

Ervin's group has been actively fighting the police department and local government, and participated in a civil rights lawsuit which forced the local government to change the city's racially exclusive structure.

He claimed the local authorities carried out racist activities with the complicity of the US government and federal authorities.

According to Ervin, it is unrealistic to think that non-violence could have changed anything in the 60's or could have any effect today. He feels that neither the Black middle class, American civil rights organizations, nor the media are taking the present Neo-Nazi threat seriously enough.

"It's ridiculous to say that you can negotiate with these kinds of people. The civil rights establishment takes the position that if you don't oppose them they will go away. No, what will happen is they will take over the streets, and ultimately you will not be able to be on the streets to protest."

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COMMENT

Bleed the Red Cross dry

There's an echo in the house. Rolling from the canyons I hear the mournful sound, "The Red Cross is discriminatory *but...*" (echo: but, but, but, but.....).

Look, if we can agree on the first point, that the Red Cross' decision not to allow gay men to give blood is discriminatory, then there are no 'buts'.

Four student councils in Montréal have considered the issue of whether McGill and Concordia Student Societies should cease to sponsor Red Cross blood drives. The McGill Post Graduate Student Society (PGSS), the Students' Society of McGill (SSMU), the Concordia University Students' Association (CUSA), and now the Science Undergraduate Society (SUS) of McGill have all considered the proposal.

All of their meetings bore one disturbing similarity. Early in the debate, councillors wanted to separate the discussion into two sections. First, they wanted to discuss whether the Red Cross screening questionnaire was discriminatory, which all of the councils agreed that it was. Next, they wanted to discuss the tactic of the perceived "boycott".

At Concordia, the first half of the motion was passed in twenty minutes. The second part took almost five hours to decide that they couldn't possibly decide whether CUSA should sponsor a blood drive or not. They will send the question to referendum for next year.

This is unacceptable. To support a principle without taking action to support that principle is pointless.

Write letters, they say. Write to the Red Cross. Write to the Bureau of Biologics and the United States Food and Drug Administration (the two government agencies who have the final say on Red Cross policy). Let's call this the 'pretty please' school of protest. "Please (pretty please) will you stop discriminating. Please (pretty please) will you give me my rights."

Letters should be written. But letters have already been written. Lesbians, Bisexuals and Gays of McGill (LBGM) has written letters. The Concordia Queer Collective (CQC) has written letters. The AIDS action group ACT-UP has been writing letters to the Red Cross for eight years asking that they please (pretty please) start screening high risk activities and

stop screening out gay men on principle.

It's time to stop saying please and to take action. A boycott, if effective, will not be a boycott at all, but an impetus to action. The point is to put enough pressure on the Red Cross to get them to *change their policies*, so we *can* have a blood drive in the Shatner Building next year. The stronger the statement, the more likely that the Red Cross will actually beat cleats to effect change.

Too many people are willing to say, "Okay, the Red Cross questionnaire is discriminatory *but...* they save people's lives, so how can we not give them blood?"

First, no amount of discrimination is acceptable.

Secondly, the current questionnaire is not only discriminatory. It is unsafe in that it targets gay men to the *exclusion* of straight people who are also at risk for contracting HIV.

As a major medical institution, the Red Cross is perpetuating the myth that AIDS is a gay disease, a concept which is not supported by statistics. The continued use of a screening questionnaire which doesn't even ask heterosexual women if they've had unprotected sex in no way represents the scientific methods which the Red Cross claims to uphold.

Targeting the gay community seems to be an easy way to avoid tedious and expensive research. We can't forget that this is the same Red Cross which initially couldn't be bothered to test for HIV-positive blood because it was expensive.

Then, as now, it was active, visible protest which was effective in getting the Red Cross to change its bad habits. Of the four student councils which have considered the request to put pressure on the Red Cross, only SSMU has had the gumption to put actions behind their words. They've said that they won't support a blood drive in the Shatner Building until the Red Cross changes its policies.

Strange bedfellows, it's true, but on this one we've got to say that the *Daily* is totally and utterly on SSMU's...side.

Kristin Andrews
Liz Unna
Melanie Newton



DAILY PHOTO BY CHANTELE CLEMENTS

Why not legalise it? People are already growing it.

LETTERS... CONTINUED ON PAGE 27-29

Who cares, Jeremy?

To the Daily:

Jeremy, grow up. I haven't heard such whining and "nit-picking" since I was baby-sitting spoiled brats in upper Westmount. Who cares how long a letter really is?

Do you think it's worth anyone's time to count words or even care? As for P.S.'s and italicizes, we all make mistakes, even those pro-Serb, pro-Arab, pro-whatever communists in the Shatner basement.

To the editors, keep up the good work and please let's have a lot more ed. notes — they add life to otherwise dull letters.

Matthew Paterson
U2 Engineering

P.S. I have no clue how many words this letter is; I hope it gets printed.

Get over it, Jer

To the Daily:

While reading the *Daily's* Forum page, one thing seems obvious. The ongoing feud between Jeremy Michelson and the *Daily's* editor is childish, immature and frankly, a loss of time of energy.

One would think that Mr. Michelson, especially at the end of the term, would have more to do than complain about the number of words a letter contains. Who cares? Just keep it under 300 words and get over it!

One would also question Mr. Michelson's motives. It seems obvious that he has been writing numerous letters to the *Daily* complaining about anything he can think of but that should not mean that we have to read about it!

Could Mr. Michelson be jealous of "other people's words" (!) or is he just

looking for attention? One thing is for sure: he should GET A LIFE.

Linda Tria
U2 Arts

P.S. Don't bother counting, it's under 300 words!

Time to challenge CRC racism

To the Daily:

re: Ian Fleming's ad hominem

According to Mr. Fleming, despite the fact that the current CRC questionnaire contains questions that are both racist and homophobic — questions which *do not* address safe sex issues — questions that Dr. Delage from CRC could not legitimize at the CUSA board of Governors meeting — it's okay to discriminate because the "cause is good

enough". This issue is more than our "feelings being hurt". Fuck your insensitivity!

Additionally, Mr. Fleming intimated that both homophobia and ineffective blood screening are acceptable. Moreover, men "having sex" with men does not necessarily put a man at higher risk for HIV contraction.

Unprotected anal intercourse is high risk and it is not an exclusively gay male activity; heterosexual couples engage in both unprotected anal and vaginal intercourse too.

If Mr. Fleming read Randy Shilts' "And the Band Played On" — or saw the documentary — he would have read about the American Red Cross' inaction regarding HIV blood testing because the tests available were not cost efficient.

Meanwhile, blood banks in the USA and Canada knew that they had HIV-

tainted blood and continued to distribute it. In some cases, they did not notify transfusion recipients that they had received HIV-tainted blood. Considering this, I certainly do not think that the CRC is above reproach.

Finally, has anyone considered what would happen if the CRC asked the most obvious and direct question on the questionnaire? If people had to respond to the question "have you had unprotected anal/vaginal intercourse?"

I suspect that the CRC would truly be in a bloody crisis and would need to invest in better screening techniques. According to Fleming's letter, 'ignorance is bliss' and 'don't question the authorities that be'. LBGM challenges these powers because they preserve inequality.

Mary-Margaret Jones
BA U3

SINCE 1911
Vol. 83 No. 47

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THE MCGILL DAILY



The art of DOUBLESPEAK

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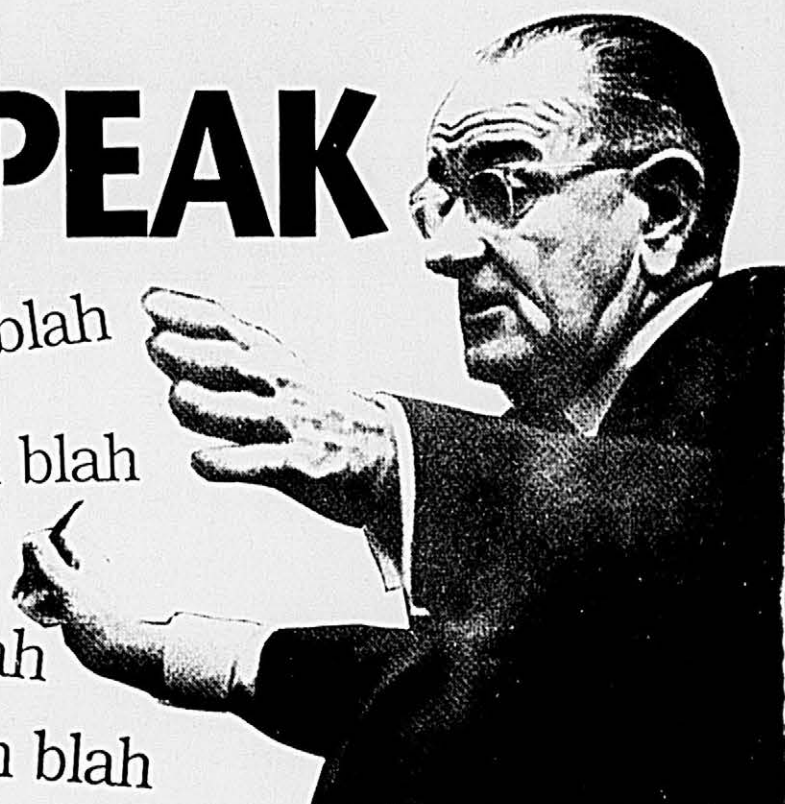
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BY CHRISTOPHER TAYLOR

Civilian deaths are "collateral damage". Lies are "cases of terminological inexactitude". And bombing campaigns are examples of "accelerated pacification" or "armed reconnaissance".

Welcome to the world of doublespeak.

Coined in the early '70s as a cross between Newspeak, the state-engineered language in George Orwell's 1984, and doubletalk, doublespeak has become the language of choice for militaries and bureaucracies the world over.

"Doublespeak is language used to lie or mislead, while pretending to tell the truth," says Keith Gilyard, chairman of the Illinois-based Committee on Public Doublespeak (CPD). "It makes the negative appear positive, the ugly appear attractive."

True to its stated goal "to keep track of, publicize and combat semantic distortion by public officials, candidates for office, political commentators, and all those who transmit through the mass media," the CPD recently awarded its annual Doublespeak Prize to the US Department of Defense. Cited for special notice was the Air Force's lying to Congress about the cost of the B-1 Bomber, which was described as an "inadvertent disclosure of incorrect information". Also mentioned was a test of the Strategic Defense Initiative, organized to procure more congressional funding, which was not rigged but "enhanced".

Runner-up was former US President George Bush, who called those indicted in the Iran-Contra scandal "patriots" whose lawbreaking was due to a "criminalization of policy differences". Third place went to Bill Clinton for his studious avoidance of the word "tax", and for his substitution of "spending" with the more agreeable "investment".

For examples of doublespeak, however, one need not look beyond our own borders.

"The trick is to find a good phrase for something that a significant portion of the population finds unpalatable," says Paul Kropp, a Toronto-based political advisor and speechwriter. "With the Conservatives, for instance, 'deficit reduction' was used during the recent campaign to mean everything from plant closings to welfare cutbacks. For the Liberals, 'job creation' was the doublespeak phrase for sending government money in the direction of people you like."

"It's interesting that 'job creation' always goes in the direction of areas that have elected significant numbers of the ruling party," he

"When our leaders talk nonsense, incomprehensibility becomes a virus, spreading to all areas of society. Firing becomes 'employee repositioning' or 'selecting out,' a casino becomes 'multi-dimensional gaming within an entertainment complex,' and airlines talk of 'baggage sortation.' By imitating the doublespeak, we participate in the destruction of our language."

says. "Jobs, jobs, jobs' means 'money, money, money for my friends, friends, friends.'"

Strategic obfuscation

As Noam Chomsky has pointed out, language in the hands of politicians becomes a means of social control, used to alienate the majority of the population from the political process. Rather than being a neutral medium, language necessarily reflects the interests of its users.

"When six people call your office agreeing with you on a certain issue, you say, 'My office has been inundated with calls,'" says Kropp. "If six people call who don't agree with you, you say, 'I've been getting a lot of flak from special interest groups.'"

"What is a special interest group to one person is a group of concerned voters to another," he says. "It all depends on the spin."

The military is a traditional hotbed of doublespeak, due to its unique challenge of making violence morally acceptable, even desirable. In the "Protective Reaction" of Vietnam, for instance, napalm was "selective ordnance"; assassination was "termination with prejudice"; a sampan was a "waterborne logistic craft"; and shelling one's own troops was the "accidental delivery of ordnance equipment."

And when US "advisors" (troops) attacked "hostile civilians" (bombing victims), the surviving family was occasionally given a "condolence award" (monetary compensation). Said a US Colonel in Cambodia to a journalist, in an accurate summary of the military's opinion of language: "You always write it's bombing, bombing, bombing. It's not bombing. It's air support."

It was an eerie reflection of Orwell's vision, who said in his essay *Politics and the English Language*, "Political language... is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind."

The Gulf War continued this fine tradition of language manipulation: warplanes were "force packages," bombings were "aerial sorties" or "efforts" after which targets were "serviced" or "sanitized."

Although many military terms are patently absurd—a shovel is a "combat replacement evacuator," a parachute an "aerodynamic personnel accelerator"—there is a definite method in the madness. The advantage of such language is that moral right and wrong become inexpressible: they are lost in the quicksand of the language, supporting Orwell's comment that political speech is the "justification of the unjustifiable." Language has become a crucial part of the government's public relations apparatus.

"Politicians and the military have always used language to deceive," says Gilyard. "They are interested in controlling thought processes, and language is one way of doing that."

Indeed, the destruction of words can be seen as a consolidation of power. Views opposed to the prevailing ideology become neutralized when language thwarts communication instead of encouraging it, and when words have come to signify their opposite. Ronald Reagan's first-strike missile, for instance, was named the "Peacekeeper"; the former East Germany was the "German Democratic Republic"; U.S. war efforts are managed by the Department of Defense; and India's atomic bomb is, officially, a "peaceful nuclear device."

And though words like "change" or "new" are adopted by politicians as the centrepiece of their campaigns, says Kropp, they remain essentially meaningless.

"One of the classic tricks is to take an existing program, for which funds have already been allocated, and to take some portion of that money for a 'new' project," he says. Kropp adds that such catchwords only mask political motives.

"Family values" is a phrase which has been taken on to justify the right-wing agenda," he says. "But no one actually knows what it is. Similarly, politicians say we must be 'internationally competitive'—how could you possibly disagree with that? But no one knows what it means."

Another example of language manipulation is when certain words or phrases are avoided altogether, due to their negative connotations.

"In speechwriting you have to rephrase

Vietnam vampires Hubert Humphrey and Lyndon Johnson, demigods of doublespeak.

in a way that has a positive spin," says Kropp. "If 25% of a riding is out of work, you have a 'challenge'. You virtually never hear a politician talking about problems, you hear of 'challenges' that they will 'overcome'."

Linguistic suicide

Such manipulation is not harmless. As Chomsky states, when governmental activities are presented to us through lies and incomprehensible jargon, the very nature of democracy comes into question.

"If we talk of Jeffersonian ideals of democracy, an informed and enlightened citizenry would be a part of that," says Gilyard. "If language is used to obscure or deceive, that language undermines a democracy."

Often cited for linguistic mayhem is former US Secretary of State Alexander Haig, who spoke of issues as being "at the vortex of cruciality" or of needing to be "pushed to a lower decibel of fixation," and was fond of such mixed metaphors as "I would not want to saddle myself with a statistical fence."

When our leaders talk nonsense, Gilyard states, incomprehensibility becomes a virus, spreading to all areas of society. Firing becomes "employee repositioning" or "selecting out," a casino becomes "multi-dimensional gaming within an entertainment complex," and airlines talk of "baggage sortation." By imitating the doublespeak, we participate in the destruction of our language.

Encouraging people to identify this linguistic suicide is the goal of the CPD.

"What is important for the Committee is that our critical stance filters down into the classrooms, that we all become critical readers," says Gilyard. He cites in particular CPD's annual Orwell award, given for outstanding critical analysis of public discourse.

The danger of doublespeak comes when, as with Winston Smith in 1984, two plus two actually does equal five—when we do not see the contradiction of labelling US-backed terrorist in Nicaragua as "freedom fighters"; when we accept an MP's refusal to discuss issues as "cabinet solidarity"; when we support CIA or CSIS wiretapping as necessary "intelligence-gathering operations." The most effective propaganda, says Chomsky, is that which is not recognized as propaganda.

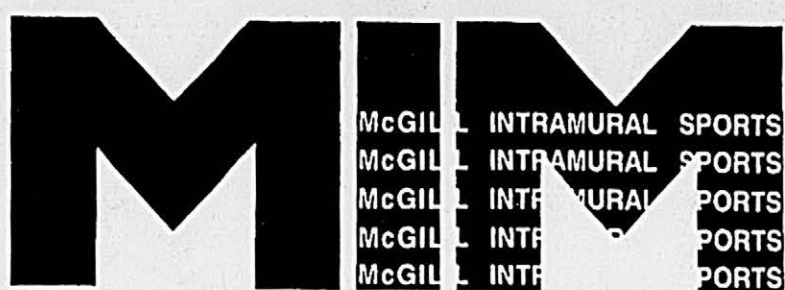
Gilyard stresses that the manipulation of language as portrayed in 1984 is not a distant possibility, but a dangerous reality.

"Newspeak was present (in Orwell's day), and it certainly is here now," he says. "It's not going away."



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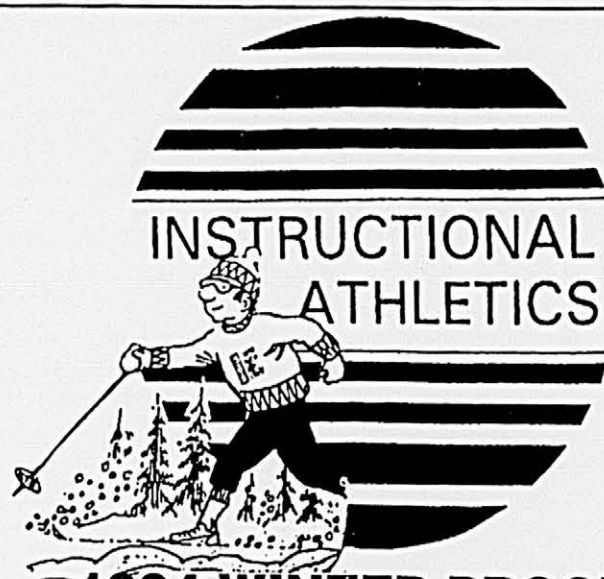
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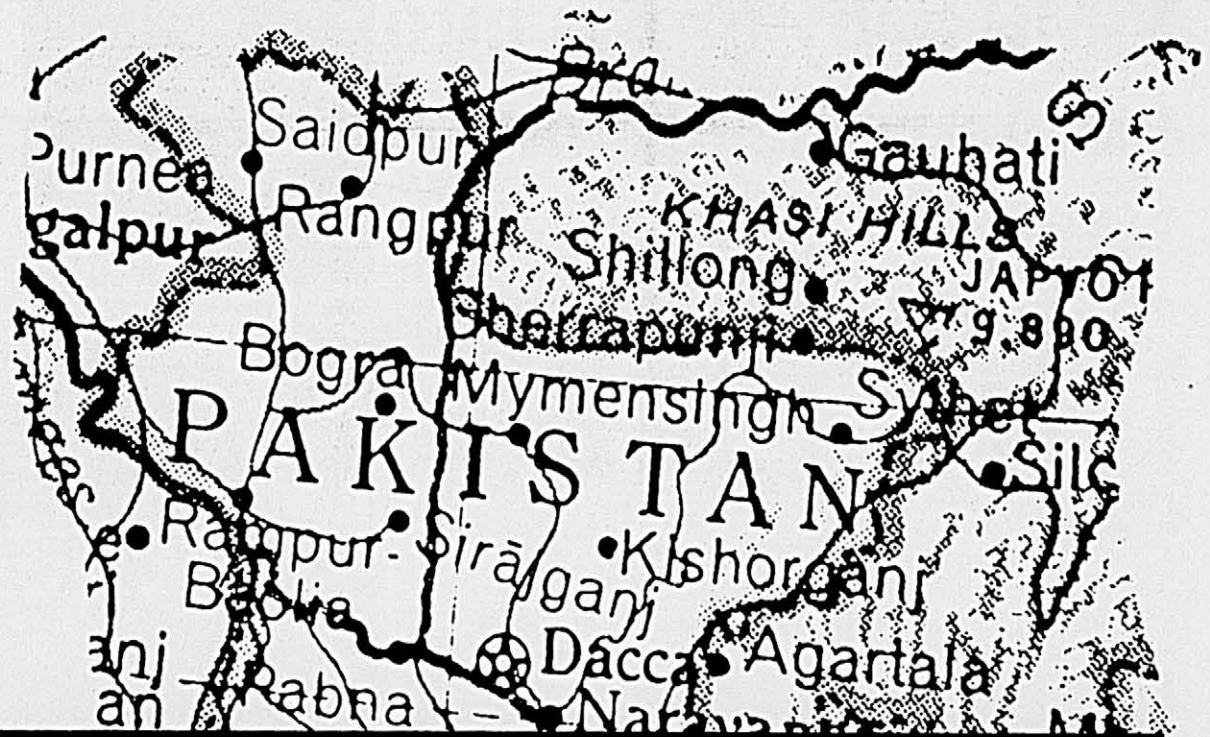
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Justifying Genocide

*Two Decades after the formation of Bangladesh,
the world shies away from the slaughter*

BY HASAN KARRAR

South Asians are unusually patriotic people.

Back when I was in grade seven I remember reading about the two wars Pakistan had with India in a history textbook.

"We won the war of 1965," the book stated, "And the war of 1971 was a draw."

The textbook failed to mention anything about the causes of the war, the separation of East Pakistan into the present day state of Bangladesh, the slaughter of tens of thousands of innocent Bangladeshi civilians, and the 200,000 plus women who were raped (according to a Pakistani criminology report) by the Pakistan Army *Jawans*, as fondly referred to by the Pakistani milieu.

So what's the big deal?

The Independence of Bangladesh, which took place on the 15 of December 1971, shook the entire political and social structure of South Asia.

Twenty two years later no Pakistani acknowledges the slaughter in Bangal, the Bangali's glorify it as the "war of Independence" and Indians still refuse to acknowledge the agitation which was the brain child of their Prime Minister, Indira Gandhi.

Ajaz Zahid, a Pakistani student at McGill admits that the average Pakistani knows just about nothing about what really happened in '71.

"We basically fucked the Bangali's," Zahid summed up.

It's also really amazing how people forget. Just two months ago the Pakistani public elected the famed "daughter of the East", Benazir Bhutto to power again. People seem to have forgotten that it was her father the glamorous Zulfikar Ali Bhutto who was primarily responsible for the bloodshed.

After the elections of '71, Mujib and his party from East Pakistan

won a clean majority in the National assembly. Realizing that he simply couldn't let a "Bingo" become the ruler of Pakistan, the glamorous Bhutto from west Pakistan announced that the People's Party would boycott the elections and that he would personally "tear off the legs" of any of his MP's who dared to attend the sessions.

The Western states didn't intervene because the boycott was led by Bhutto, who pretty much like his daughter is today, was the child of the capitalist media.

This led to the dissolving of the assembly by the Martial law administrator, which in turn was followed by one of the worst slaughters the world has ever seen.

He's not kidding

"Dhacca's going to be the cleanest city in the world," General Tikka Khan, chief of the Pakistan army in East Pakistan said. "Without any people."

Till now no one blames him for not trying his best.

The cleansing of the Bangalis started in mid-March and lasted well into November. Pockets of Bangali citizens were systematically eradicated. At another point General Khan is known to have stood at the edge of a shanti town in Dhacca.

"I want you to make me a road from here to that building," he instructed the bulldozer drivers pointing to a building a few miles away.

Though a small number of West Pakistani's did speak out against the mass murder in Bangal, the general impression was that the army had been sent to restore order.

In the meantime the Bangali refugees were slowly infiltrating into India to escape the Pakistani army. Realizing that opportunities don't get more golden than that, Indira Gandhi, the Indian Prime Minister dangled the carrot before the donkey that was the Pakistani military

machine.

Planning a pre-emptive strike on Indian airfields, the Pakistani Chief of Air staff briefed his staff about the plan of attack.

"He was completely intoxicated," an uncle of mine who was in the airforce recalls with delight over two decades later. "That night anything that could fly was over India."

In accordance with their traditional optimism, the pilots reported that all of western India's airfields had been annihilated.

Two hours later more than 200 aircraft were over Pakistani airspace, flown from the very airfields that we had supposedly destroyed. The war went on for another two weeks, ending with the surrender of the Pakistani army in East Pakistan and the Independence of Bangal on the 15 of December 1971.

Weeding out our roots

A number of Bangali's are upset as to how the war came to be perceived. And while Bangali atrocities on West Pakistani citizens were certainly not equal in number, there's no doubt that acts of violence did take place on the other side as well.

Whether it be in Pakistan, India or Bangladesh people continue to manipulate history to their own advantage. No one nation has come to terms with their past.

One of the most frightening moments of my life was when a cousin of mine (rather calmly) proclaimed that had he been in the Pakistani army he wouldn't have hesitated to follow suit. Which come to think of it isn't that surprising: it seems to be the view shared by over 110 million people today.

"In Dhacca we have a war museum. All of a sudden so many people became war heroes and freedom fighters," said Omar Ahmed, a student from Bangladesh. "We're glorifying what happened. We're cleansing our own history."



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JACK DANIEL'S TENNESSEE WHISKEY

SSMU baby grows into women's health press

BY WENDY LEVANT

The Montréal Health Press has published an *STD Handbook* which responds to more conservative literature on sexually transmitted diseases. The handbook is "comprehensive and sex-positive...with a socio-political point of view," said Eileen Young, Health Press manager.

The Health Press, which will celebrate its 25th anniversary this year, has its roots in McGill's own Students' Society. In 1968, when it was illegal to give out information about birth control, the Student Council produced and distributed *The Birth Control Handbook*.

The handbook became an instant hit on campuses across North America, but its frank discussion of birth control, sexuality and abortion made it the subject of widespread controversy.

In 1972, the organizers of the handbook formed a women's collective which went on to produce the *VD Handbook* (1972), *Sexual*

Assault Handbook (1979) and *A Book About Menopause* (1988). Millions of these manuals have been distributed to clinics, hospitals, women's groups and universities across North America.

The Montréal Health Press aims to provide "clear, non-judgemental information on health and sexuality to large numbers of people," Young said.

She added that it protests the "unnecessary medicalization" of normal women's health experiences such as menopause.

The Montréal Health Press has been a driving force in providing and distributing the information about health and sexuality that many younger women now take for granted.

The anniversary edition of the *STD Handbook* along with *The Birth Control Handbook*, *Sexual Assault* and *A Book About Menopause* can be ordered from *Montréal Health Press: C.P. 1000, Station du Parc, Québec, Canada H2W 2N1*. Each copy costs \$4.



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The Dean is responsible to the Vice-Principal (Academic) for the supervision and administration of the academic programs, budgets, and all activities of the Faculty. Candidates should have appropriate scholarly and administrative experience; facility in both French and English is desirable.

McGill University is committed to equity in employment.

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Islam is a hot issue in the Western media. Yet, little is mentioned about the religion itself, or the history of the Islamic civilization.

Academia is not much better. Most of the time, Islam is taught by non-Muslims, while Muslims' voices are suppressed in favour of an objective and mutual understanding of that part of the world. Yet, in dealing with Islam, things are far from objective.

The crusades, long decades of colonialism and local resistance created an anonymity that is still haunting the modern and post-modern West.

Muslims, as a result, are constantly attacked, stereotyped and marginalized. Their beliefs and practices are ridiculed without even bothering to know them or understand them. Islamic history and contributions are non-existent in the Western memory.

The West is still in a state of amnesia when it comes to its relationship with Islam or the Orient.

Muslim philosophers or scientists are heard of only in orientalist studies. Their contributions have affected and influenced the Western Renaissance. But, these contributions are now technical information on nameless tags.

Nameless is the legitimate identity of Muslims who want to be accepted by the West. And fundamentalist is the name of Muslims who refuse to wear Western veils.

Bombs are falling over us, destroying both our cities and minds. Our houses are demolished and our ideas are scattered. What veils should we remove and what veils should we take? There are so many colours and shades we have been losing as more stars fall from the skies.

Why should Muslims wear white masks when they have so many colours to show? One wonders.

Afra Jalabi

Islam

Special supplement

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THE MCGILL DAILY

Muslim revolutionaries de-mystified

by Ahmed Ramdan

For an outsider, Muslim revolutionaries are a mysterious piece of the puzzle of the Middle East and Muslim world politics. For an insider, however, outsiders' impressions of Muslim revolutionaries seem a clear case of the 'World versus Muslims'.

Many Muslims believe the solution to their decline is to go back to the practice of traditional Islam. Some have taken this cause seriously by working toward an Islamic constitution in their home country, even if meant standing up and facing a dictatorship, as may be the case in many places.

Joining a local movement which shares their ideals is the next step. Such movements are widespread nowadays. The largest one, the Muslim Brotherhood, has branches or affiliated groups in nearly every Muslim country.

To understand contemporary Islamic movements it is important to understand the Muslim Brotherhood which was established in 1982 by Hosni al-Banna in Egypt. Like most other Islamic groups, the Brotherhood calls for the return of Islamic values in all aspects of life and for the establishment of an Islamic state.

The envisioned state will ultimately lead to the caliphate, a system of rule that existed in the Muslim world for 13 centuries from 622AD to 1924. Al-Banna started his non-violent mission only four years after the fall of the last caliphate (the Ottoman), and has made many enemies, mostly secular or westernised, because of his call.

The Brotherhood preaches the return to the Basics of Islam as presented in the Quran and the sayings of the prophet, and opposition to any foreign occupation or control of Muslim resources.

Al-Banna was assassinated in 1948 during the British mandate in Egypt; by then the group had gained tens of thousands of followers and formed an opposition force that could not be ignored.

They have since continued their opposition to corrupt or puppet governments (remember that dictatorships are alive and well in that part of the world now).

By 1954 the Muslim Brotherhood was officially banned in Egypt, and has been banned many times after that.

Al-Ikhwan, the Arabic name for the Brotherhood, continued to have a broad base of public support in Egypt. They have made alliances with other political parties, winning seats in the parliament in 1987. However, their effective participation in the democratic process is severely limited due to the government ban that has been re-enforced lately.

The group's members have also won the support of a number of powerful professional associations and labour unions and set up a network of basic medical care and social service facilities providing much needed assistance to the poor, while arousing the suspicion the security forces.

By the late 1970s, a number of more violent Islamic groups started to compete with the brotherhood

in directing the religious revival tide in Egypt. Although all groups shared the same aim, the newcomers believed that the policies of the current government make change impossible without armed opposition. This evolutionary process of Islamic political groups has more or less been the norm in many other Muslim countries.

In a few places, such as Sudan or Iran, the movement has succeeded in bringing in an Islamic government. Most countries, however, are opposed to the movement.

Algeria and Syria are two places where this sort of opposition has evolved into a bloody conflict. The Syrian regime brutally suppressed the Islamic movement ten years ago at the cost of tens of thousands of lives, while the Algerian army today is jailing and torturing thousands of members of the Islamic Salvation Front, a political party that was close to forming a government in the elections of 1992. They were overthrown by a military coup, which was backed by the existing government.

In the Islamic-occupied West Bank and the Gaza Strip, there is a unique situation, reminiscent of the days of colonialism, in that a foreign power is controlling a land with a majority of Muslims. Over the years people there put up a strong opposition to the Israelis, and with the spread of Islamic revival movements in the '80s, Hamas entered the scene. Hamas, which is an acronym for the Arabic word for Islamic



Resistance Movement, came at the perfect time to capitalize on local popularity.

The Palestinian Liberation Organization (PLO) had started to soften its position towards Israel at the time, creating the opportunity for hard-line alternatives to gain a voice.

By 1987 Hamas was claiming responsibility for starting the Intifada, (the Palestinian uprising) and backing it fully during its limited phases. This generated popularity of the movement to the extent that it is a serious rival to the PLO in mass support.

Ahmed Yasseen, an elderly disabled religious figure who used to preach in a Gaza mosque, has been the leader and mentor of the Hamas movement. He spent five years in prison for starting the movement.

Hamas started an armed resistance to Israeli rule with the aim of inflicting casualties on any armed target. This was partly in retaliation for the Palestinian gunned down by the Israeli army during the Intifada, and also a response to the armed occupation itself.

Palestine was under Muslim control and with an overwhelming

Muslim population for more than 1100 years prior to World War I and the British mandate. Article 31 of the movement's charter sums up the aims of the movement. It states the following:

"The Islamic Resistance Movement is a humanistic movement that takes care of human rights and follows the tolerance of Islam with respect to people of other faiths. Never does it attack any of them except those who show enmity towards it or stand in its path to stop the movement or worse its efforts.

In the shade of Islam it is possible for the followers of the three religions, Islam, Christianity and Judaism, to live in peace and harmony only under the rule of Islam. History, past and present, is the best written witness for that.

Followers of other religions should stop fighting Islam in ruling this area because when others rule there will only be murdering, punishing and banishing. And because they make life hard for their own people, not to mention the followers of other religions. The past and present are full of examples which prove this."

The Islamic revolutionary movements put forward a strong doctrine that has only become more popular over the years. Time has shown again and again that this message cannot be stopped with fire and iron and it is the world's turn to be able to live with this message in dignity and peace.

Fundamentalism redefined

by Abdul-Basit Khan

In recent years, "Islamic fundamentalism" has become a popular term used to describe the work of Islamic activists in Muslim countries. Coined by academics and journalists in the West, this expression is now regarded as acceptable terminology in discussions of matters involving Islam and Muslims. But how accurate is this term? Why do Muslims themselves have a tendency to reject its usage? In what way does it contribute to a meaningful dialogue between Islam and the West?

If we examine the various contexts in which the term "Islamic fundamentalism" is generally employed, its pejorative and derogatory senses clearly emerge. It is not at all uncommon to come across articles spouting creative nonsense about the "sacred rage of Islamic fundamentalism", the "onslaught of Muslim fundamentalists", and the "monster of Islamic fundamentalism." By extension, fundamentalists themselves are viewed as fanatics, terrorists, and unreasonable sub-humans characterized by rigidity and irrational dogmatism.

Is it not a fact, however, that every Muslim, by definition, is a fundamentalist? In order to be a Muslim one has to consciously accept the fundamental tenets of the faith, that is, the five pillars of Islam - belief in one God and Muhammad as His last messenger, prayer, fasting, charity and pilgrimage. Rejection of any of these fundamentals

places one outside the parameters of the Muslim ummah or community. Muslims who are not practising may be inconsistent or less observant of these principles, but do not reject them outright. Either one is a Muslim or one is not. So how do we distinguish a fundamentalist Muslim from a non-fundamentalist Muslim? The truth is, any such distinction is meaningless.

Beyond the level of the individual Muslim, the notion of fundamentalism also distorts our analysis of the policies of Islamic movements in Muslim countries. Far too often, the fundamentalist label serves to obscure the reality that Islamic movements in many nations are in fact the embodiment of popular, representative, grassroots struggles against autocratic and oppressive regimes such as those in Egypt and Algeria.

Not surprisingly, the contrast between Western attitudes towards the discussion of democratic transitions in non-Muslim nations and the positions taken vis à vis the efforts of Islamic movements to topple Muslim dictatorships is remarkable. When speaking about the former, the tone is reverential, almost as though these countries had died and were purgatory, requiring only the guidance of the angels (Western policy-makers and academics — the two are often interchangeable) to make it to heaven. On the other hand, when the issue

involves the popular struggle of Islamic activists against oppressive regimes — Algeria comes to mind — it is said, sometimes in a shameless display of political toadyism, that military coups are preferable to "fundamentalists."

It is a fact that cases of violence and terrorism involving Muslims occur from time to time in different environments. These are, in many ways, no different than acts of senseless violence performed in the name of Waco Christianity or, for that matter, in the name of any other religion or world-view. This does not, however, give us the green light to sidestep the need to avoid tarring the activities of all Muslims with a broad, black brush by associating them with the extreme, un-Islamic behaviour of a minority. Nor is it accurate, as has been pointed out, to describe this minority as "fundamentalist."

Ultimately, the use of the term fundamentalism is a product of the anti-religious bias inherent in a secular world-view. Given that the majority of Western journalists and academics subscribe to this ideology, the application of the fundamentalist label is not surprising. To be fair, we have to overcome this bias and implement some semblance of balance in our penchant for labelling, categorizing and stereotyping. So in future discussions, let's hear about democratic fundamentalists, the sacred rage of femi-

nist fundamentalism and the onslaught of homosexual fundamentalists. Are these particular perspectives not based on a set of fundamental principles? Do not adherents of these movements subscribe to some fundamental ideological convictions?

Therefore, at least at this university, we should not just talk about Muslim fundamentalists, but also about the war being waged by communitarian fundamentalists against the fundamentalism of liberal individualists.

Short of getting bogged down in a futile exercise, it might be worthwhile to consider alternative, more accurate and less value-laden terms that can be used to describe Muslims who are asserting the relevance of their faith throughout the world. It may be more meaningful to talk about the phenomenon of Islamic resurgence and renewal, and the efforts of Islamic reformers and activists.

Given the presence of over a billion Muslims in the world today and the differences between the Islamic and the Western world-view, the need for reasonable rhetoric is more urgent than ever before. One need not invoke the work of an Edward Said or a Michel Foucault to indicate the potential harm posed to such a dialogue by the use of a biased, culturally slanted discourse. The dictates of logic and common sense are much simpler and easier to understand.

The Status of Women in Islam

by Sheema Khan

Islam has given women rights and privileges which are not found in any other religion. Yet, ignorance of Islamic history and laws creates misconceptions about the status of women in Islam.

The Qur'an and the legacy of the Prophet Muhammad are the sources of accurate information to understand the goals Islam was striving for. Raising the status of women and other oppressed groups in society made the call to Islam popular among those groups.

In fact, Islam was ridiculed by elites in Mecca for its attempt to establish absolute equality between men and women, Arabs and non-Arabs, and the free and those enslaved.

The Prophet himself tried to struggle against many customs oppressive to women which were dominant in Arabia at the time. He tried to abolish beliefs concerning women's inferiority.

Nowhere does the Qur'an place the man as the dominant lord of woman. God is the ultimate Lord to which both men and women submit. Nor does Islam brand woman as the product of the devil, or the seed of evil. Islam does not blame Eve for the first sin. The Qur'an makes it very clear that both Adam and Eve were tempted, both sinned,

and both repented and were forgiven.

According to the Qur'an, God created one soul and divided it into male and female. The similarity of the source, signifies and stresses equality in contrast to Eve being created from the rib of Adam.

A woman is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds. She is acknowledged as an independent personality, in possession of human qualities, and worthy of spiritual aspirations. The Qur'an uses gender inclusive language to emphasize the inclusion of women. The verses above are one example.

Historical records show that women participated in public life with the early Muslims, especially in times of emergencies. Some women participated in the actual fight and others accompanied the Muslim armies to nurse the wounded, prepare supplies, encourage and serve the warriors, and so on.

Women according to Islam are granted equal rights to contract, to enterprise, to earn, and possess independently. There is equal pay for equal work, regardless of one's gender. The life, property, and honour



of a woman are as sacred as that of a man. If she commits any offense, her penalty is no less, no more than a man in a similar case. If she is wronged or harmed, she gets due compensation equal to what a man in her position would get.

Islam takes all measures to safeguard a woman's rights, and puts them into practice as fundamental articles of belief. It never tolerates those who are inclined to prejudice against women, or discriminate between man and woman. The Qur'an reproaches those who used to believe women to be inferior to men, and preferred sons to daughters:

"When if one of them receives tidings of the birth of a female, his face remains darkened, and is wroth inwardly. He hides himself from the folk because of the evil of that whereof he has his tidings, (asking himself): Shall he hide it in contempt, or bury

"Lo! Men who surrender unto God and women who surrender, and men who believe and women who believe, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard, and men who remember God much and women who remember - Allah has prepared for them forgiveness and a vast reward."
(Qur'an 33:35)

it beneath the dust! Verily evil is their judgment." (Qur'an, 16:57-59) and it also states:

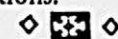
"And women shall have rights similar to the rights against them, according to what is equitable." (Qur'an 2:228)

A woman enjoys certain privileges of which man is deprived. She is exempt from certain religious duties, for example, prayer and fasting during her menstrual flow and post-natal period. She is entitled to complete provision and maintenance by the husband. A husband cannot force her to work to share the family expenses.

As a wife, she is free to retain whatever she earns and whatever she brought into the marriage; her husband has no right to her property and earnings. If she wishes to

work and participate in handling the family responsibilities, she is quite free to do so, provided her integrity and honour are safeguarded.

Islamic Law is a complex system of accumulated knowledge. It's naive to accuse Islam of gender discrimination simply because in some Muslim societies women are not treated equally, as it is the case even in Western societies. One has to carefully understand the gap between legal rights and cultural practices which manage to escape the enforcement of these standards. Not being sensitive to such gaps that exist virtually in every society can easily result in ethnocentric or even racist generalizations.



Selected Reading List on Women in Islam

1. Islam in Focus by Hammudah Abdalati.
2. Muslim Women and Higher Education by Dr. Anis Ahmad & Muslim Sajjad
3. Women and Social Justice - Legal & Social Issues by Dr. Anis Ahmad.
4. Women, Muslim Society & Islam by Lois Layma al-Faruqi.
5. The Muslim Women's Dress by Dr. Jamal Badawi (MSA).
6. Status of Women in Islam by Dr. Jamal Badawi (MSA).
7. Woman in Islam by B. Aisha Lemu & Fatima Heeren.
8. Islam & the Muslim Woman Today by Maryam Jameelah.
9. Role of Muslim Women in Society by Afzalur Rahman.
10. Women in Islam and Muslim Society by Dr. Hasan Al-Turabi.
11. The Struggle of Muslim Women by Kaukab Siddiqui.
12. The Liberation of Muslim Women by Kaukab Siddiqui.
13. Women and Gender in Islam by Leila Ahmed.
14. The Veil and The Male Elite by Fatima Mernissi.
15. The Rights of Women in Islam by Asgharali Engineer.

Further Correspondence:

If you see or hear media distortions about the Status of Woman in Islam, please inform the North American Council for Muslim Women. Send a copy or account of the information, along with your response. NACMW is actively involved in educating the public about the Status of Women in Islam.

North American Council for Muslim Women
902 McMillen Ct.
Great Falls, VA. 22066 USA

The not-so-secret art of veiling

by Sarah Khan

Why are you staring at me? Oh, is there anything on my face or my teeth- thoughts I get when I see people's stare. Then, of course I remember. Oh, Yeah! I'm wearing a cover over my head.

Sometimes, I feel like asking the person sitting next to me on the bus why they feel so uneasy, wishing they had placed their purse on the seat I now occupy.

Though their uneasiness speaks for the misconceptions or uninformed views regarding the veil, it nevertheless creates for a humorous ride to McGill University.

The other day, I was sitting next to a middle-aged woman on the bus towards downtown. Of course, she didn't stare at me right away—no, that would be too obvious. My experiences in the bus have resulted in a sharper peripheral vision.

Once the bus driver started the engine, she finally made her move. She tried to observe as much as she could of me from the corner of her eye as possible (that must be painful after a while, I gather). As her mind is at unrest over the contemplation of my headdress, so my mind begins to wonder what conclusions she might be coming to; she must be asking: is this girl sitting next to me part of some cult or is she wearing this scarf as a fashion statement?

After having shared my bus and metro experiences with other veiled

DAILY GRAPHIC BY JANE TREMBLAY



women. I've discovered that the colour of our headdress has a lot to do with the conclusions unknowing people make about our choice of dress.

On days when we wear white or cream-colored scarves, many take us to be nuns. Black scarves tend to conjure up in people's minds the idea that the woman wearing one is a member of a militant group. Relax, lady...I don't have a Uzi in my schoolbag. No, I'm not a terrorist!

And patterned scarves, well! They cause the greatest stir because then, people have really no idea where to place us. The day I was

sitting next to the middle-aged lady, I was wearing a really "wild" scarf, wild in colour and pattern; little wonder then, why her facial expression was in a state of utter displacement.

I have a friend who, after being asked constantly about the religious or ritualistic significance of floral designs on her scarf, told them that on the days she wears such patterns, the gods are planting flowers.

We laugh at such incidents sometimes, we ignore them at others, and smile and walk away many other times. But we are not allowed to forget that we are different, even

if we are born here.

Why this colour and why this style for your veil? Can you imagine somebody asking you about the ritualistic significance about matching your red socks with your red sweater.

Well, one wonders, why other culture's practices or ways of dressing are seen as exotic and irrational while Western fashion is seen as the ultimate rational and pragmatic choice. (I don't know if that includes high heels though.)

When you become frequently subjected to the stares of people, or worse, when your space is totally violated by a nice old lady touching your head to find out if you have hair beneath, you become so immune to their reactions.

Sometimes, you end up playing a game with them. Back on the bus, I decided to take one of my textbooks out of my bag and do some reading (actually, I wanted to see how long she would be able to stare at me from the corners of her eyes).

The woman sitting next to me seemed to shift her glance to the insides of my school bag and then to my book, Milton's *Paradise Lost*. Could she be looking now for clues linking my readings with my identity? Okay...okay...I know, you're thinking this is getting carried away, that I'm being a mind-reader, that I'm assuming too much. Maybe, but it's still amazing how a piece of cloth covering one's hair can be the cause of such reactions.

Veiling: by force or by choice?

by Selime Sancar

You are hurrying to catch your morning class. With a wave of people all surging in the same direction, you stop to wait for the green light and cross the street *en masse*. Within this army of students you see all kinds of people passing by.

A blonde girl pulls her hat down over her ears while trying to keep her skirt from billowing in the strong wind; her friend beside her doesn't have to worry about the wind because both her hair and skirt are very short; a boy seems to be in more trouble while trying to straighten his long tangled hair. A pretty South Asian girl is walking really fast in spite of her big bulky army boots, real cool.

You see your Black classmate ahead of everybody, thanks to his pumped-up sports shoes. There is the Sikh guy with his turban from your math class, a Pakistani girl with her shalwal-camis, the Jewish boy with his yamaka attached to his head.

These are a part of your everyday scene. You can understand almost everybody when you see the way they dress. Most likely they do it because it is cool or fashionable, or it comes from their tradition or religion.

You feel proud of yourself because you do not discriminate against others for the things they wear. Just before you get into your building you bump into a girl with a veil covering her head; you open the door for her.

While she walks in, you can't help but feel pity for her — recalling the film *Not Without my Daughter*. Everything was O.K. until now, but veiling is a different story. You think she must be totally suppressed, and you wonder why these Muslims force women to cover. You do not have the time or the courage to ask how she feels about her veil. You just go into your classroom and continue your daily routine.

This is a scenario which might have taken place. But if one could really have a chance to ask one of these veiled women how she feels about being forced to wear a cover, the answer most likely would be that she is not covering because she is "forced" to but because it is her "choice". This is true not only in Western societies, but in contemporary Muslim societies as well.

In these countries there are many educated women choosing to veil after having lived without one for many years. The case of Turkish women is a good example.

Criminalizing the veil

In the 19th and early 20th centuries great social and political changes took place in the Ottoman society upon which the new secular Turkish state was built. The winds of modernization which were blowing from the industrialized Western countries, especially France, made it possible to take steps toward unveiling and Western style dressing for Ottoman women. The desire to have a Western lifestyle and to follow a Western fashion started to take root among the women in the big cities of the Ottoman Empire. For instance, in 1908 with the Young Turks taking control, women began to associate "freedom" with wearing a very thin veil or none at all.

The Turkish people, after living through numerous wars, established the new republic under the leadership of Kemal Ataturk (the national hero of the War of Independence) in 1923. During the years of his leadership he made vast changes in the society. He built the nation on nationalistic ideals and he turned the country towards the West through constitutional, juridical and political reforms. He was so determined to make people accept these reforms that he did not hesitate to use force if necessary.

For example, in the enforcement of the Hat Law, which replaced the *fez* and the turban, the traditional Ottoman headgears with Western style hats, some men who refused to wear these hats were hanged as a warning to others. Although Ataturk did not like the veil, he did not ban it outright. Women were discouraged from wearing the veil by gentler methods: they could not attend schools or work for the government if they were veiled, nor could a woman cover her hair if she was married to a government official.

When Ataturk died in 1938 at the age of 57 the picture of the country had changed dramatically. Traces of the Ottoman past had been erased, as much as possible, from the collective memory. Both women and men worked side by



After many years of disappointment with some of the Western values which concentrate on women's outer beauty rather than her inner values, the modern practicing Muslim woman wants to observe her Islamic value system.

side in the new factories, hospitals and schools. They used the Latin alphabet and dressed in Western clothing.

Ataturk's closest friend, Ismet Inonu, became the president of the country after Ataturk's death and he was known to be even bolder regarding some changes in society. Beside some good things he did, he was very zealous. In the name of secularism he forbid reading the Qur'an (the holy book) or calling for prayer in Arabic. In the streets of some cities, women's veils were torn to pieces.

Since that time the village women have worn traditional

covers, but many women unveiled in the cities and towns. However, in the 1950's and 1960's a new phenomenon occurred. A few Turkish Muslim women started to veil in an elegant way, covering all of their hair. A university student tried to go to school with her head covered by a scarf, but she was expelled from school at the dean's initiative. She was not, however, the last student to try this.

Over the decades more and more young people became interested in rediscovering and learning Islam in Turkey. In most of the universities the decision to admit a veiled student to the classroom was left to the professor. If the professor was open-minded enough, the student could take the course; but if she or he wasn't, then there was no way to attend that course or, even in some cases, that Faculty.

In 1980 when martial law was established in Turkey after many years of political chaos, General Kenan Evren became President of the Republic. He was a staunch follower of Ataturk and his reforms. He drew attention to the rising number of veiled students in the universities and saw this as a threat to the republic's future. People feared that Turkey might become another Iran if things were not taken under control. The media exploited this subject, using it to make frequent campaigns against practicing Muslims. The whole country was disturbed.

At the end of 1986, after another media campaign, a regulation forbidding females to enter the universities with a head cover was sent to all universities. No one even talked about girls in secondary schools being able to veil because it was such a remote possibility that they might be able to dress according to their beliefs. However, the universities were supposed to have freedom in dress; anybody could attend them in miniskirts or jeans.

The reason given for the prohibition of the veil was that it was "uncontemporary" and a symbol of fanaticism. Because of the heavy propaganda, many believed that veiled university students were terrorists. With this regulation hundreds and thousands of women were forced to either leave school or unveil. Those women who did not obey were punished. At first they received warning notices, but those who did not take heed were eventually expelled to the extent that some medical students in their final year were forced to leave school.

False Assumptions

The general assumption of people who did not understand why all these women were veiling themselves was that they were doing this to politically rebel. They saw the veil as a threat to the system; while in reality the veiled women were more concerned with being good Muslims. To the contrary of the speculations, the women who were persecuted did not show any violence at any time.

They held a few peaceful protest marches and they opened a petition-signing campaign countrywide. Their main question in the telegrams they sent to the president was, what kind of democracy was it that punished them simply for wanting to cover their bodies in a country where 99% of the population was Muslim.

After great effort the regulations were reduced the following year, but the problem of not having the right to express religion still remains a problem for many women. For even if they succeed in avoiding the narrow-minded administrators and professors and are able to graduate, they are still not allowed to work in government offices or organizations when they are veiled.

After many years of disappointment with some of the Western values which concentrate on women's outer beauty rather than her inner values, the modern practicing Muslim woman wants to observe her Islamic value system while retaining some traditional and Western elements which are not contradictory to her beliefs.

When covered, she finds value is given to her personality and intellect rather than her body. Meanwhile veiled women generally interact with unveiled women easily without showing or feeling prejudice against those who choose to dress differently than them.

In the future when you pass a veiled Muslim woman on your way to class, perhaps you can view her from a new perspective. Hopefully, in the near future all people in all countries will be able to live according to their own values without being suppressed by anyone, and without having to quantify difference.

Muhammed

Muhammed was born in Mecca and orphaned as a child. He was hired to work for Khadija, a wealthy woman fifteen years his senior. She proposed marriage to him and supported him financially.

Muhammed often went to a nearby mountain to meditate for days at a time. Respected by Meccans as a fair trader and honest person, Muhammed was often invited to arbitrate disputes.

During one of his mountain trips, the forty-year old Muhammed experienced a lucid encounter. A voice, speaking in his native Arabic, announced "Read!". Frightened, and fearing for his sanity, Muhammed described his experience to his wife. After several new episodes, in which Arabic texts of unparalleled power and beauty were heard, Muhammed began to share these messages with family and friends.

Some ten years after the initial episode, Muhammed and his followers were driven out of Mecca by the Quraish elites threatened by the content of the revelations. In nearby Medina, Muhammed settled down and established a social order based on this new message. He died at 63 years, leaving little material wealth.

Muslims have a great deal of respect for Muhammed, but see him simply as a human who became a vehicle for a Divine Revelation. He is revered for his political and social role. Islam is not a religion based on a human being, but rather on human responsibility and action.

The Human Condition

As a faith based on individual choice, Islam views all humans equally as having a tendency towards peaceful existence. Although God is understood by Muslims as all-powerful, humans act upon free will. Each individual is as an empty vessel at birth and embarks on a journey of his or her choosing.

Humans are understood as having spiritual needs and physical limitations. Islam focuses on the individual at different levels of reality. Rituals are part of the flow of everyday life, and action, provided the right context, is worship.

Prayer, for example, having both Qur'anic recitations and prescribed movements, does not separate the body and mind. The social and sexual needs of the individual are recognized in Islam and addressed through Islamic social systems, such as marriage and divorce.

Islam for beginners

The Qur'an

Muslims believe the Qur'an (also spelled Koran or Quran) was revealed to Muhammed, a messenger of God's revelation. The word Qur'an means "recitations".

The Qur'an, consists of 114 *suras*, or chapters. The verses deal with a diversity of issues ranging from inheritance to reflections on nature. The Qur'an was revealed over a period of twenty-three years. The consistency of the verses as a whole, and the miraculous power of the Arabic prose challenged Arab's already high standards of poetic prowess.

The recitations were recorded and compiled by an ever-growing group of followers using animal skins, wood, and stones. As the word of God, Muslims have been keen to preserve the integrity of the text. To this day, not one word has been changed.

The Qur'an depicts the history of humankind as having a

chain of prophets starting with Adam and including Abraham, Ishmael, Isaac, Moses, Solomon, and Jesus. Many verses recount the narratives of these prophets with the stated goal to correct heavily altered accounts of the earlier Judaeo-Christian texts. Thus, it attempts to reconfirm the legacy of their prophethood.

More importantly, the Qur'an announces the end of the prophecy, and contains a powerful call for all humans to become the masters of their collective destiny through affirming their common bonds to each other and the totality of their environment.

Part descriptive narrative, part prescription, part celebration, the Qur'an provides a comprehensive depiction of reality and the role of the human within it. Its *suras* continue to yield rich sources for Islamic law, social welfare systems, and individual meditation.

Muslims

The Muslim population of the world is a billion. 60% live in the Indian subcontinent, 20% in Sub-Saharan Africa, 18% in the Arab world, 10% in the ex-Soviet Union, and 2% in the Americas. The numbers of Australian and Latin American Muslims are growing.

Islam is realized for Muslims through a framework of five "Pillars of Islam." These are:

- a declaration of faith in One God and of the prophethood of Muhammad
- prayer five times each day
- the poor-due (payment of a small percentage of one's wealth to the poor)
- fasting during the month of Ramadan (in the month of fasting, Muslims abstain from food and drink from dawn to dusk)
- pilgrimage to Mecca at least once, if possible

About two million Muslim men and women journey to Mecca each year for the Hajj.

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y to Mecca each year during the pilgrimage.

Islam

The Arabic word *Islam* is derived from the Arabic word *salaam*, meaning "peace," "serenity," "wholeness." The word *Islam* suggests "peace" and "wholeness." More specifically, Islam means "acknowledging," or "submitting." In this case, "submitting" actually suggests freedom by acknowledging one's existence as interconnected to society and the physical world. A *Muslim* is a person who is in a state of Islam.

God

God (*Allah* in Arabic) is understood as nothing less than the unity of all being, energy, and temporality. God is thus infinite, all encompassing, and beyond the bounds of perceived time. Although humans are conceived of as rational and intelligent, the limits of human comprehension prevent us from understanding God entirely. What matters more in Islam is how a God-consciousness provides a means of gaining knowledge and acting in the world. Thus thinking and engagement with the world is the means to know God.

As in Judaism, it is forbidden in Islam to ascribe human attributes to God (such as the long flowing beard of Michelangelo's white male God) through words or pictures, hence the use of spartan geometric motifs in mosques.

As that which is above facile comparison with any internal elements, God is understood as beyond the bounds of physical or humanistic depiction. Muslims see the entire scheme of events in the universe as Divine Will, of which human will is a major player. Far from being meaningless, life is understood as a creative project, a process of human *being*. Islam challenges the individual to understand his or her life as inseparably bound to others, to a community, and to the physical environment — i.e. to God.

Sexuality

Far from being considered evil, sexuality is acknowledged in Islam as essential to one's well being, and a valuable form of human expression. The idea of "the fall" of Adam therefore plays no role in Islamic morality. Rather, the edicts of Islam seek to establish socially responsible ways through which human sexuality can be expressed without harm. Marriage, for example, exists in Islam not as a sanctified ritual, but instead as a social announcement of a couple's relationship.

Given the sexual nature of both man and woman, Islam encourages modesty in dress for both in the social sphere as a means of avoiding potential problems of understanding. Moreover, sexual innuendo in the social sphere is understood as potentially harmful to individuals, since the display of sexuality may lead to

objectification and exploitation of others. Partners in a Muslim marriage therefore have exclusive right to each other's sexual and sensual beauty.

Asceticism is discouraged, as it is built on an asexual conception of humans. Muslims are advised to seek a partner once they reach sexual maturity. Sexual relations outside of the established bond are condemned, since they often harm all individuals involved.

Muslim legal scholars have agreed that free access to birth control is a part of good sexual relations, since healthy sex is more important than reproduction. Similarly, Islam does not restrict women's access to abortion. However, due to increasing health risks for women, it is more critical of abortions which are performed after the first four months.

by David Kennedy

Out of Mecca, into Africa



Viewed from its place of origin, Mecca, or its place of consolidation, Madina, in Arabia, the expansion of Islam was truly phenomenal. The new religion was able both to redefine global power relationships and to redraw the geographical boundaries of the existing empires.

by Abdin Noor

A cohesive Islamic belt (the core of it forming the Islamic Empire) was established, stretching as far east as Indonesia and as far west as Morocco and Spain, with the different cultural heritages (Arabian, Persian, Egyptian, Indian, Greco-Roman, Berber, African etc.) blending together to form the Islamic civilization.

Islamic expansion in Africa, followed the pattern of pre-existing trade routes; one down the east coast along the Indian Ocean as far south as Mozambique, and the other across the Sahara desert in the northwest to the Savannah (grasslands) and eventually the coastal/forest area in West Africa. I shall present a thumbnail sketch of the history of Islam in the different regions of Africa.

Islamic expansion into North Africa began within a few decades of the death of the Prophet and continued well into the period of Umayyad rule (661-750). It began its spread along the Mediterranean coast between 660 and 670. By the eighth century, Islam had made gains in the area of Morocco and Berbers were increasingly joining the Muslim armies.

From North Africa Islam gradually began to filter south in the Savannah region of West Africa in the eighth/ninth century. It was during the period of the Abbasid rule (750-1258) that Islam began to spread into Eastern and West Africa, across the Sahara by way of the established trade routes.

The trans-Saharan trade (long established for the exchange of Saharan salt for West African gold) led to the growth of caravan centers such as Timbuktu, Jenne, Gao and others which had close ties with North African commercial centers, including Cairo.

It was North African traders (and also itinerant scholars) who spread Islam in the region. Islam spread by peaceful means in the Soninke empire of Ghana whose tolerant African king, though not himself a Muslim, employed Muslim interpreters, ministers, treasurers and scribes who kept government records.

The process of peaceful conversion was interrupted for a time by the appearance of the religiously strict al-Murabitun (al-Moravids), mainly Berbers, whose military activities extended into Western Sudan (the capital of Ghana was captured in 1054), North Africa and Spain.

Up until this time Islam tended to be a religion of urban dwellers (mainly merchants and traders). In the 11th century the Mandingo king of Mali embraced Islam and this ushered in a period which saw Islam become a religion of the ruling elite.

Mali (especially under the great ruler Mansa Musa, 1307-1332) and Songhai, its successor empire (particularly under Askia Muhammad, 1492-1528) were major forces for the spread of Islam in West Africa.

The diffusion of Islam and the growth of towns stimulated the intellectual life of West Africa. The university of Sankore in Timbuktu emerged as the major centre of Islamic learning and culture in West Africa.

It produced well known scholars such as

Shaykh Ahmad Baba al-Timbucti, Mahmud Kuti and Abdur-Rahman as-Sadi (a historian). Unfortunately, the Moroccan invasion (the prized mines of Tegaza, under Songhai control, being the main objective) in the closing decade of the 16th century not only destroyed the Songhai empire, but it swept aside as well its achievements.

The third and most important phase of Islamic expansion was when the religion finally began to make headway among the rural masses. A significant factor which facilitated this process both in West and in many parts of East Africa were the Sufi orders. It was these religious brotherhoods which shaped Islam as it is practiced in many parts of Africa.

Sufi influence went a long way towards creating a Muslim identity rooted in the universalistic orientation of Islam and local beliefs. Many of the Fulani Jihad leaders who sought to establish Islamic states in West Africa were members of these brotherhoods.

As for Islam in East Africa, Islam made its presence known in the coastal area of East Africa during and after the period of the Prophet of Islam. Muhammad had sent a group of first Muslims to Abyssinia (i.e. the kingdom of Axum in the Horn of Africa) to escape the persecution in Mecca.

The ruler/Negus of the territory of Abyssinia is reported to have received the Muslims well. Arab communities on the Ethiopian coast (i.e. present day Eritrea) adopted Islam, not long after Islam had become the religion on the Arabian peninsula.

Islam began to grow in the ninth and tenth centuries in Nubia and along the Red sea. It was in the 16th century that Islam, following the military campaigns of Imam Ahmad Gran (1528-1543), was able to gain a presence in the interior of Ethiopia for the first time. Through the subsequent efforts of Muslim traders, Islam made progress in the later centuries.

Further down south on the East African coast (i.e. in the areas of Kenya, Tanzania and northern Mozambique) the growing commerce between Arabia and East Africa in the period between the seventh/eighth and tenth centuries had attracted Arab migration to the centuries, especially in the 12th.

The descendants of the migrants (i.e. Afro-Arabs and the majority proto-Swahili speakers from the northern Swahili world) moved southwards along the coast as far south as Kilwa to establish their settlements there. By the fifteenth century Islamic spread in the area had become significant (this is considered to be the golden age of the East African coast) as evidenced by the growth of Swahili/Muslim city-states.

It was not until the nineteenth century, however, that Islam (the coastal region was then nominally under the rule of the Sultan of Zanzibar) through the efforts of Swahili traders began to go into the interior of East Africa and gained a foothold in areas such as Uganda, Rwanda, Burundi, eastern Zaire and Malawi.

This was also the period of European en-



A Muslim from the Hausa in Nigeria

croachments in the area which started with the arrival of Christian missionaries and explorers (the advance group in Africa in manoeuvres to impose European rule.)

With respect to the coming of Islam in Southern Africa, Islam was first introduced there by Malay political prisoners and slaves who had been brought by the Dutch in 1667 following the Dutch conquest of Malacca and the rest of modern-day Indonesia. By the 19th century descendants of these Malays were able to gain some converts among African slaves and people of mixed blood.

Other groups included African slaves who were already Muslims before they were brought to South Africa. Indian Muslims began to arrive in South Africa in the 19th century as indentured laborers (this is similar to what happened in the West Indies).

Today Muslims in South Africa constitute less than 2 percent of the total population (less than 400,000 people).

Unfortunately, decades of racial segregation under South Africa's diabolical apartheid system have isolated the Muslim, mainly Indian, community from the African majority with the result that many Africans have come to perceive Islam as the religion of Indians, who have tended to perpetuate a separate cultural identity from that of Africans).

This image of Islam has slowly begun to change, especially since the riots of the 1970s sparked an interest in Islam as an alternative ideological system to race-plagued Christianity in South Africa. As has been observed, white racism is the major reason why the youth in South Africa's townships (i.e. slum areas) share the same level of alienation from

Christianity as do the Black youths in America's ghettos.

Even across apartheid-imposed barriers, Muslims have successfully reached the African masses through, among other things, participating directly in the anti-apartheid struggles. For instance, many South African Muslims, particularly those belonging to the Muslim Youth Movement, the Call of Islam and others have become militant activists in these struggles.

Well-known Muslim leaders involved in the anti-apartheid activism include Imam Abdullah Haroon, who died in police detention in 1969. Dr. Abu Bakr Asvat, Health Secretary of the Azanian People's Organization—was gunned down, Ahmad Timol, Babla Sallojee, Farid Essack, and others.

Finally, it should be mentioned with respect to the regions of the African Diaspora that even there is a renewed interest in Islam as an ideology and a religion which seeks to appeal to people universally.

It has by now been established that a sizable number of the last few decades a significant segment of the Afro-American population, in its efforts to create an identity for itself which is rooted in the African cultural heritage, has been turning to Islam.

The road to Islam, however, has been a difficult one and it took the likes of Malcolm X (Malik al-Shabbaz) after his pilgrimage to Mecca for the process of Islamic universalism, beyond Black Nationalism, to get on an even keel.

Today the impact of Islam, quite apart from the existence of several hundred mosques and Islamic centers etc., is reflected in names, dress, behavior, and festivals.

Freedom, human rights ... and disgrace

"It is the greatest possible tragedy to become guilty by your destiny, without a real guilt." — Friedrich Schelling

"So who are we? Madmen? Unfortunate people?"

The most puzzling people in the world. There is no one with whom history has played a game as with us. Until yesterday we were what we now want to forget. But we have not become anything else.

Segregated and not accepted. Too small to become a lake, too big to be swallowed by the earth. We cannot look back, and have nowhere to look ahead. Thence we hold the time, in fear of any solution. We tried to persevere, but lost ourselves, not knowing any more who we are.

And why are we doing that? Because it's all the same to us. And when it's all the same to us, it means that we are honest and great-hearted. And if we are honest and great-hearted, then all respect to our madness!

...We are nobody's, always on a certain border, always someone's dowry. We have been looking for our identity and recognizing ourselves for centuries, and soon we will not even know who we are and what we want. We are the most unfortunate people in the world.

We live on the boundary of the worlds and nations, under everybody's attack, always guilty to someone. The waves of history are hitting us as a rock. We are bored by force and from misery we created a virtue. We become good in defiance. And you are heedless in your fury. Who is then backward?"

— From the book "Derwish and death" by Mesha Selimovic, a Bosnian writer.

by Emir Cehajic

What can one say about Bosnia, a little, ever—smaller country in Europe which is being gang raped, its people brutally killed and deliberately forgotten by the world community? Or what can one say about a world that is willing to watch this in silence? Let the actions of the people speak for themselves.

Bosnia has existed in various constitutional forms since the 8th century. Its name is derived from the Illyrian word "bosoni", which means hospitality.

Slavic tribes migrated to this part of Europe in the 7th century, during the conquests of the Huns. Illyrians, descendants of Romans, lived there before the Slavs came.

During the rule of Kulin Ban (1180-1204), a new religious movement spread among the Bosnians. The Bosnian church preached different teachings than other Christian churches.

As noted by English orientalist Thomas Arnold, Bosnians repudiated the adoration of Mary, the practice of baptism and rejected the hierarchy of both the Eastern and Western churches. They hated the Cross as a symbol of faith. Unlike Christian churches which were unsuitably ornamented with paintings



One of many historic sites in Bosnia, now destroyed

and frescos, their temples were humble and simple. They considered church bells satan's sife and believed that Jesus was not crucified. Some sources discovered the regularity in prayers five times a day, the practice of ablution and prostration, celebration of Fridays and Sundays, practice of circumcision and abstinence from pork.

During four centuries of the Bosnian church's existence, Bosnia was a 'promised land' for all those who did not agree with the regimes and rules imposed by the Vatican. There are evidences about the migration of those persecuted by the inquisition systems, especially non-Catholics from Spain, Italy, France and Holland. The migrants had been crossing over thousands of kilometres to settle down in Bosnia, the land of absolute tolerance.

Until the arrival of the Ottomans, the situation in Bosnia was very difficult. The country was under at-

tacks from all sides, chiefly due to religious reasons. Passionately, Bosnians waited for the saviour, "Paraklite," which means 'praised' in English or 'Ahmad' in Arabic, a prophet that was to be sent by God and protect them.

Members of the Bosnian church, often referred to as 'Patarens' or 'Bogumils', were impressed by the simplicity, practicality and tolerance of Islam. They saw the light of salvation in Islam and embraced it very quickly.

Thus Bosnians became part of the religious, political, economic and cultural life of the Ottoman State. The historians agree that Bosnians accepted Islam in a peaceful manner. Bosnia was part of the Ottoman Empire for four centuries (1463-1878).

Throughout this period Bosnia stood in the most vital part of the Empire, a province through which the Ottomans touched the other world — Europe and Christianity.

In the 16th century Bosnia became a 'Pashadom', a province of the Ottoman Empire. Since the Viennese war in the 17th century, the borders of Bosnia were almost identical to those of present-day Republic of Bosnia and Hercegovina.

The Berlin Congress of 1878 marked the end of the Ottoman rule and the arrival of the Austro-Hungarian monarchy. The new rulers tried to impose central-European civilization, but they were stopped when a Serbian criminal shot the Austrian archduke Franz Ferdinand dead in Sarajevo, thus starting the World War One. Ever since the Bosnians have been suffering, including three genocides committed by Serbs in WW1, WW2 and the one taking place in the present time. From 1945 to 1992 Bosnia was part of the Socialist Republic of Yugoslavia.

Since the declaration of independence last year Bosnians have been under constant aggression by

the Serbs, and few months ago by the Croats as well.

The aggressors' ideas are not new, they have already been practiced by Hitler who occupied Czechoslovakia claiming that it is German land because some German people lived there. It does not matter where and to whom it is happening, it is a question of humanity.

More than ten percent of the Bosnian population has been killed, while almost all have suffered some of the evils that are happening in the middle of Europe. On the eve of 21st century, the Bosnians are undergoing forced migration known as 'ethnic cleansing', destruction of their homes, state-organized rape, loss of family members, hunger, cold, torture and life in concentration camps.

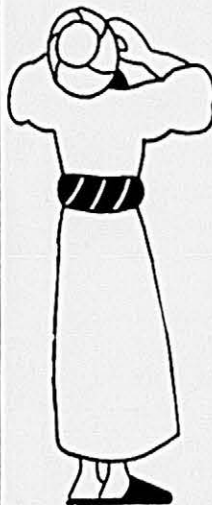
The world is has been very patient in making a 'Muslim-free' Europe. There is a lot of hypocrisy and talk about help by the UN and the world community, but 2 kilograms of food per person per month do not make a big difference when you are undergoing a slow death, having your hands tied by the world and in front of mad heavy-armed killers. Whereas, under the arms embargo, Bosnians are denied self-defence.

Bosnians have become a 'thorn in the eye' for the UN and the West which cannot call Bosnians 'fundamentalists' since they are innocent and killed by Christians (at least that is how they call themselves) in the cruellest possible way.

Bosnia proves that the West's distorted notions about Islam are wrong since reality speaks louder. Never again is happening again, and I am asking you: Do Bosnians deserve it?

A call for Friday prayer

by Abid Aziz



Islam promotes an absolute submission to Almighty Allah (God) through its practice by Muslims. One such practice is the obligatory *Jum'aa* prayer which is held every Friday—the Muslim Sabbath.

Friday is a holiday in the Muslim world. Time is spent with the family. Arguments are resolved, debts cleared, and promises are kept. On this day of the *Jum'aa*, visits to one's aged parents or a needy friend or relative are common in Muslim lands.

In the *Quran*, the Muslim sacred text, Muslims are commanded to come together on Friday in the Mosque for prayer and worship.

Worldly affairs are set aside as Muslims unite in supplication to Allah. Upwards of 1.2 billion Muslims gather around world for this glorious weekly ritual in the security of their local Mosque.

The *Jum'aa* begins at the time of Dhuhr, the daily noon prayer. Traditionally somebody with a good voice climbed the minaret (the mosque tower) to call Muslims all around to come to prayer five times a day. Nowadays, microphones are used in Mosques to call for prayer. In many communities, children are encouraged to learn how to do the call by training them in the neighbourhood Mosque.

The actual *Jum'aa* prayer is led by an Imam. Ideally, people should take turns leading the prayers or the *Jum'aa* prayer, since the preach is seen as an opportunity to voice ideas and reflections on various issues.

The preach isn't seen only as spiritual guidance, but also as a way to deal with the daily problems of society, politics and other related affairs. This of course always politicised Mosques from early on.

Al-Jamme'—meaning the gathering place in Arabic—was introduced by the prophet as a public forum. All members of the community were encouraged to attend and be part of the public life. Debate and awareness were

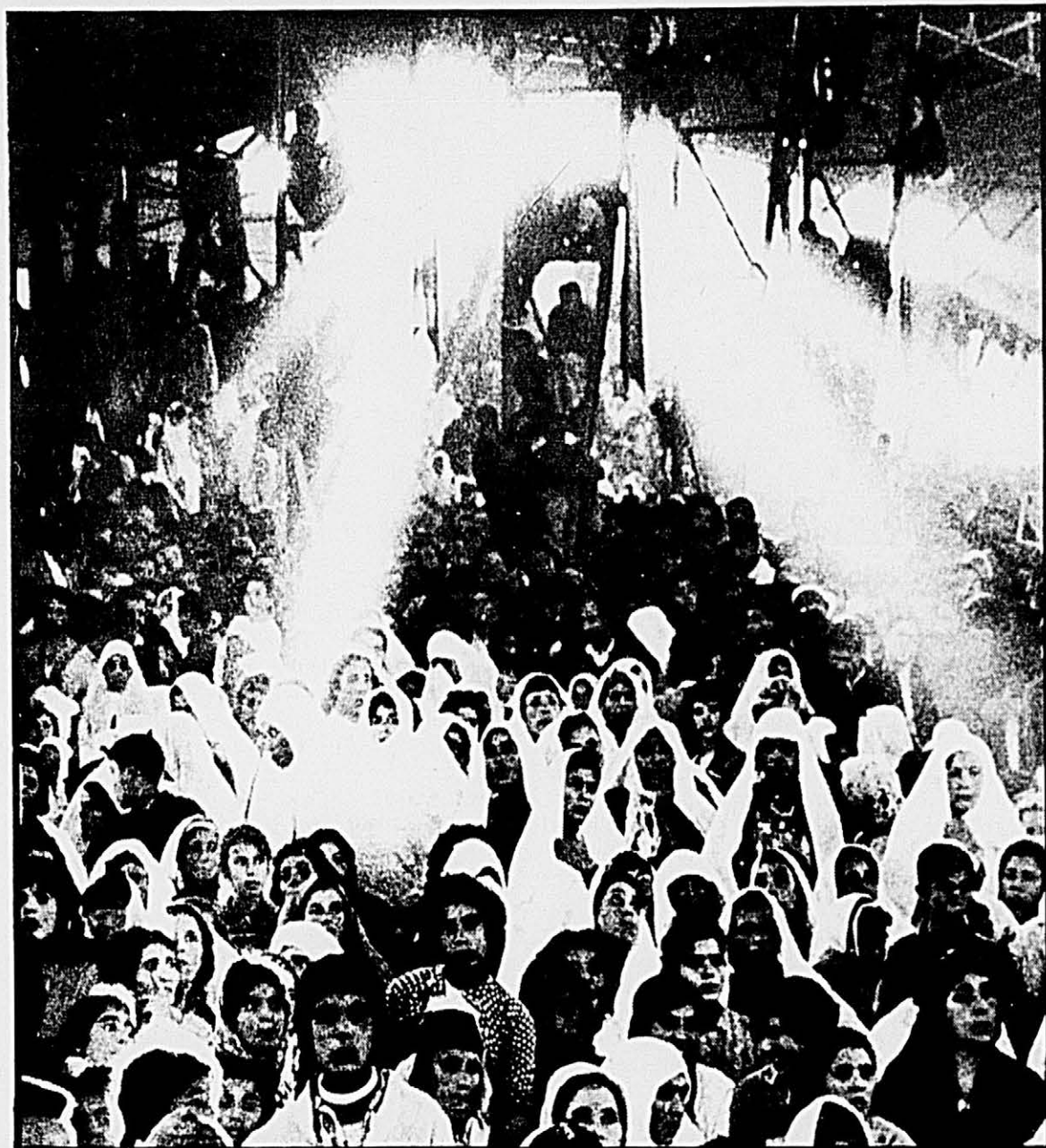
always open and encouraged. And since there is no separation between spirituality and politics in Islam, Mosques became fertile grounds for community activism and radical thought in times of repression.

Friday prayers were used in many countries to revolutionise the masses. Yet, as a result, many authoritarian regimes in Muslim countries, out of security concerns, limited the scope of issues that could be raised in Friday prayers. In countries like Syria and Morocco, the sermon is printed by the government and hired Imams recite whatever has been written for them. This of course subverts the core purpose of Friday sermons which is an opportunity to raise important issues.

Friday prayers play a vital role in the Muslim community. Muslims stand together in supplication to God and bow together in humility, breeding equality.

The Muslim Student Association of McGill University invites all brothers and sisters to attend weekly Friday *Jum'aa* prayers held at 13:00h in the Union Building ballroom (room 301).

Islam, Media and Muslims in the West



**"Arabs and Muslims are still a fair game in American culture for any kind of gross ethnic, cultural, racial slur or outrageous stereotype."
— Graham Fuller**

by Syed Naseer

The gulf of ignorance, antipathy and cultural arrogance vis-a-vis Islam and Muslims is systematically cultivated at two levels.

First there are academics such as Bernard Lewis, Ernest Gellner (to name but a few) who have dedicated their academic career to misrepresent Islam in the West.

They reinforce each other in this 20th century intellectual crusade against Islam, where they have become intellectual icons and many students of Islam will be penalized if they were to ignore their writings.

The second line of attack has been through the mass media. The media perpetuates and publicize the thoughts and wisdom of such orientalists. The press makes little effort to seek out academics who do not subscribe to the well embedded stereotypes about Islam and Muslims.

There is certain conventional wisdom concerning Islam which is accepted without question. No evi-

dence is required, no questions asked about the motives of these "experts." The Media seeks out from the same "panel of experts" to give views on issues such as women in Islam, Islam and democracy, human rights, etc.

The press has certain fixation regarding cultural and political practices in Muslim countries. Just because some Muslim societies refuse to be easily coopted into Western cultural and commercial systems, they are characterized as primitive, backward and as an obstacle to the march of Hollywood global culture.

With the collapse of the Soviet Union there has been a desperate search for a new global enemy who must likewise be continued and if possible eliminated to make the world "safe for democracy."

Islam offers an alternative to the much celebrated "free market," because of its emphasis on social and economic justice, opposition to the

concentration of wealth, destruction of ecology and absolute rejection of ethnic nationalism.

Yet, the *New York Times*, *Washington Post*, and popular magazines routinely preach scary stories about the "march of militant Islam." It's a new kind of psychological warfare.

Given this hostile atmosphere under which Islam and Muslims are discussed, many Muslims have gone through profound identity crisis. Some have rejected their heritage in favor of a "modernized" Western style.

Yet fortunately, a new generation of Muslims started re-covering these injuries and pains of long years of colonialism and Western imperialism. There has also been a new awareness among Muslim intellectuals and non-Muslims from the Middle East like Akbar Ahmad, Edward Said, and Rana Kabbani who have deconstructed Western myths and perceptions of Islam as an opposition to the West and its values.



Becoming Allah

an opinion by Hasan Karrar

Five hundred years ago a Persian Mystic, al-Hallaj was beheaded for claiming he was God.

Islamic Mystics, or Sufis as they are called, have always been a central part of Islamic intellectual thought in all Muslim countries.

Unfortunately the Sufi contribution has always been undermined by the menace of the mullah (Muslim clergy.)

Which is the reason that religion has never been my thing. This belief was enforced over the years by a number of incidents which included the condemning to death of an uncle of mine by a couple of crazy mullahs for writing a so-called blasphemous bedtime story book for children.

The Sufi's is the path of devotion. For centuries Sufi's in South Asia have chanted *an al haqq*, "I am the Truth" and have submitted their "self" to God. *An al haqq* is not a blasphemous claim but a statement of ultimate submission, where the devotee reduces his own "self" to nothing and merges oneself with God's identity, thereby in a way "becoming Allah."

My family and I went on this trip to Sewand Sharif some ten years ago. As a ten year old atheist I really didn't have that much interest in a

Sufi Shrine of Lal Shebaz Qalandar in the middle of a burning desert. Yet the atmosphere was so different from contemporary society it was difficult not to be fascinated.

I vividly remember this one scene when I was walking down an aisle of some sort with thousands of people dancing away throughout the night on either side.

Sufi Islam consists much more of poetry, music, dance and culture than it does of orthodox rituals. Virtually all the classical music of the Indian Subcontinent was developed by Sufis. The Sufi experience is limitless. By reducing their own self to nothing, God becomes the limit.

Sufi art today is alive throughout the Muslim world. In south Asia the primary form in which it continues are devotional songs known as Qawali's which are a total affront to mullahs.

There's something very straight forward about Qawali music which has an immense human appeal. For

most country folk, from the fishermen on the Indus to the farmers of Punjab, Sufi poetry is a kind of anthem personifying their everyday life and simple beliefs.



The Golden Age of Islam



by Saira Huda

The Qur'an stated that God created "The night and the day. And the sun and the moon. All the celestial bodies swim along, each in its rounded course." (Qur'an 21:33)

Learned Muslims from the eighth to the twelfth century were inspired by such verses in the Qur'an (the Islamic holy book of revelations) which places emphasis on knowledge.

It was enough to start a renaissance of philosophical and scientific thought at the time. In fact, it was during this time in history that Islam entered its "Golden Period" where it was to stay for some time, at least until the beginning of the thirteenth century.

During the Golden period, philosophy and science made progress in astonishing leaps and bounds. This was largely due to the fact that Muslims at this time had an intense thirst and craving to seek knowledge and to make extraordinary contributions to the philosophical and scientific world, which are still applied in modern philosophy and science today.

In the Field of Philosophy:

Nazzam articulated the principle of "doubt" as the beginning of all knowledge. Imam Gazali developed the principle in his *Revivification of the Sciences of Religion*, thus paving the way for Descartes' method.

Ishraqi and Ibn-i-Taimiyya proceeded to systematically refute Greek Logic, and it was Abu Bakr Razi who might have been the first to criticize Aristotle's first figure.

In Science

Sense-perception as a source of knowledge was given importance by Ibn-i-Hazm in his *Scope of Logic*, and Ibn-i-Taimiyya, in his *Refutation of Logic*, which led to the evolution of the method of observation and experiment. Of course, this experimental method, which is often mistaken as a European discovery, attributed to the likes of Francis Bacon, was established by Muslim scientists centuries before that.

Although Greek science was considered fairly formidable at the time, Muslim scientists reexamined many of its foundations.

Greek science was often based on hypotheses and opinions, unlike the sciences of the Muslims, which were based on strict methods of observation and experimentation. Other sciences such as the collection of religious texts and historical factors were conducted under elaborated systems of fieldwork methods.

The Greeks could not even conceive of science in such a concrete manner. Compared to the Muslims, Greeks left few valuable books on science. Muslims on the other hand, left numerous important books on various branches of science. Ibn Sina, for one, wrote 246 books; his *al-shifa* consists of 20 volumes. Most of the books written by Muslim scientists were used as source books for centuries.

Chemistry, for example was one of the favourite subjects Muslims studied. The very name alchemy, and its derivative "chemistry" comes from the Arabic *al-kimiya*. The most noted alchemist was Jabir ibn Hayyan (722-76 AD).

Soon after this glorious period, and for many historical reasons Muslims' quest for knowledge as a community was muted, as many Muslims quickly reverted to strict conservatism and tried to preserve whatever they had left to hold on to.

What will it take to make Muslims relive their past glory once again, and start a renaissance of knowledge-seeking and innovative ideas in this century?

Perhaps the Qur'an has the answer, as it did before. After all it always states, "Do not you reason? Do not you ponder?" The Qur'an places that responsibility on us. "Travel through Earth and see what was the consequences of the nations before you." (Qur'an)

The Islamic roots of modern science

*"Read, in the name of the Lord who createth,
Createth Insan (human) from a clot.
Read and thy Lord is the Most Bounteous,
Who teacheth by the pen,
Teacheth Insan that which he knew not."* (96: 1-5)



Muslim surgeons performing a Caesarian

by Sheema Khan

These were the first five verses revealed in the Qur'an, over fourteen centuries ago. They have been taken to heart by women and men throughout history to study the wonders of creation, as an act of faith, as well as a prelude to faith in the One God.

There has never been a clash between faith and science in the history of Islam. This is in contrast to the history of the Christian church, whereby the spirit of scientific inquiry was often suppressed by the hierarchy of the Church in Europe during the Dark Ages.

Islam is a religion based on knowledge- the Qur'an repeatedly invites people to use their intellect, to ponder, to think, to know, for the goal of human life is to discover the truth. The history of Islam bears witness to these directions.

Muslims incorporated the scientific legacy of previous civilizations into the Islamic world view through a process of critical analysis and synthesis.

Astronomy

Many advances were made as a result of efforts to preserve Islamic practices, such as performance of prayers in the direction of Mecca.

Astronomical observation were used for that purpose. This knowledge was also used for time-keeping and calculations of calendars. The most exact solar calendar existing to this day is the Jalali calendar devised in the 12th century under the direction of Umar Khayyam. It is still in use in Persia and Afghanistan.

Mathematics

The subject of mathematics received its impetus directly from the Qur'an for two reasons. First is the mathematical structure of the text in the Qur'an. Second, the Qur'an outlines the laws of inheritance, which required mathematical solutions.

Muslims began by integrating Greek and Indian mathematics. Al-Khwarazmi, a 9th century Muslim mathematician, wrote the first book on algebra, *Kitab al-Jabr wa'l-Muqabalah*. A translation of his treatises brought the use of Arabic numerals in the West.

It is important to note that in many fields of science, Muslim sci-

The greatest of all Muslim physicians was Ibn Sina, whose treatise, *al Qanun fi'l-tibb* (The Canon of Medicine) is the most famous of all medical books in history. His greatest contribution was in the philosophy of medicine. He founded a system of medicine within which medical practice could be carried out and in which physical and psychological factors, drugs and diet are combined. He took a holistic view of health care.

Summary

Islamic history bears testimony to the fruitful combination of faith and knowledge. A Muslim is required to base her or his faith on



entists observed, measured, and carried out experiments. This was in contrast to the Greeks who regarded systematic observation as less reliable than abstract thought. What is known today as the scientific method has its roots in the history of Islamic thought.

The Medical Sciences

Because of the great attention paid in Islam to the need to take care of the body and to hygiene, early in Islamic history, Muslims began to cultivate the field of medicine.

knowledge, and observe the creation as a means of knowing God. The Qur'an directs us to look at natural phenomena as a source of guidance.

From the environment, to the microchip, to reproductive biotechnology, we must never forget that knowledge is a gift to be used with great care and wisdom. Each member of society must observe her or his duty to stand for justice. Therefore, we must never leave a group of people in an "ivory tower," free from accountability.

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THURSDAY, DECEMBER 2, 1993

THE MCGILL DAILY 23

From Montréal to Los Angeles

An interview with Luc De Larochellière



DAILY PHOTO BY VALERIE JODOIN-KEATON

Musician Luc De Larochellière

BY ANNE-MARIE LABBÉ

Life, music, illusions, disillusion (difficult to have one without the other...) As I talked with singer Luc De Larochellière about all of these things, I couldn't help thinking that he was one of the best singer-songwriters in Québec today.

You may have missed his first two releases, "Amère America" and "Sauvez mon âme", but it just gives you all the more reason to listen to "Los Angeles", his latest album, which was just released. With this new release De Larochellière reaches an international music level that enables non-francophone fans to appreciate his work.

Daily: What does your music represent to you?

De Larochellière: I started writing songs for fun at about 15 years old and I continued during my Cégep years. I started attending university in a visual arts program and at that time, music was just something I did on the side, but it was becoming more and more important in my life.

It's really people that I knew that told me I should do something in a musical field. Music is second nature to me, it's a way of life. I always have a song in my head, music is always on my mind.

After the promotion of your latest album, "Sauvez mon âme", you took a break for about a year. Was this sabbatical essential for you?

Yes, I took a break, even if it wasn't a real break, from touring, promotional work and television. I stayed at home and I continued to write songs. This gave me a chance to produce my third album.

Do you usually write songs following a burst of inspiration or do you set aside specific time periods that you dedicate to writing songs?

No, I don't have specific moments reserved for writing. Let's just say that when an idea comes to my mind I write it down. I would be very distressed if I had no ideas for songs for my next album, I'd be very anxious.

The sound on your latest album seems to be more physical and wild, how do you explain this evolution?

By working more in a live context in the studio, [producer Marc Pérusse] and I spent a lot more time trying new things. This, I think, gives a bolder and more direct result. This was my intention from the beginning of this project, and I added more guitar and less synthesizers on the album.

We find in your songs many themes that are very important to you. For example, the American dream, solitude, the quest for the truth and questioning of love and society in general. Is it important for you to express particular emotions or certain messages through your songs?

I've always thought that was important, especially on this latest album. My songs are obviously tainted by my personal experiences but I've reworked and revisited them. Even if the songs don't tell the whole story, the underlying inspiration deriving from my personal experiences are still true and sincere.

Why Los Angeles?

It's not a song about Los Angeles because when I wrote it, I hadn't been there yet. Instead, it's a song about the "Los Angelization" of large suburbs that are developing along with highways, cars etc.

I had a chance to go to L.A. last week for the recording of a television show and it was a shock for me to see that the city was exactly as I had portrayed it in my song. That song is like a warning cry against the assimilation which America has the worst to offer but we have to be realistic in relation to all this. I have to say that I find America really interesting.

Are you highly critical of your work when you take a step back and look at what you have done?

I'm very hard on myself, but of every thing that I've done up to now, I think that this is my best album. On this album, you find a lot of songs that are written in the first person singular. Before I saw myself more as an observer, now my presence is felt more in the songs. Or maybe I'm just becoming more narcissistic (laughs).

Do you believe in justice or do you think there is hope of justice in the world?

I hope there is justice. Let's just say that justice is a human invention, but nonetheless a beautiful invention. We should learn to work with it. We don't have the same health, same intelligence or the same talents. What is important is freedom and to give everybody an equal chance. Freedom and respect of others, that what's important.

—Interview translated by Michel Ranger

Like maggots on rotting flesh

Every Montréaler will pay \$225 for paramunicipals

BY DAMION STODOLA

Every woman, man and child living in Montréal will fork over \$225 to the city next year thanks to Mayor Jean Doré's financing program for city paramunicipals.

At the November 22 meeting, City Council approved a \$216 million bailout for the city's paramunicipals (city-owned corporations responsible for land speculation, historical heritage, social housing and other development projects).

The City believes it is helping Montréalers.

"We are investing not in debt but in assets," said Doré. "We are relieving future budgets from massive infusions [of other loans]."

The long-term loan will be used to finance the debt, deficits and 1993 operation costs of the city's eight paramunicipals. This means the money will be partially used to pay for the operation and administrative costs of owning land assets.

Sam Boskey, Democratic Coalition councillor for Décarie, criticised the rationale behind the idea of borrowing the money to finance the day-to-day operations of the paramunicipals.

"It's not a sound policy if the money is going to pay 1992 heating bills instead of the long-term debt," said Boskey. "You don't mortgage your long-term assets for day-to-day living."

Boskey said future city budgets

will be burdened by the growing interest payments over the 20 year life of the loan.

The loan is given to the paramunicipals interest-free, which means Montréal taxpayers will bear the brunt of the interest on the loan. But \$216 million may not be enough.

The three largest paramunicipals recently released their 1992 financial statements.

Together they have accumulated a debt of \$625 million. These three in question are notorious for their involvement in high risk speculation such as the Blue Bonnets Racetrack and the empty World Trade Centre.

Boskey criticized

paramunicipals for not being accountable to the permanent committees or council.

"Three amongst them were, with impunity, able to delay the presentation of their financial reports by eight months," he said.

The city refuted that the paramunicipals are well managed because they report to permanent commissions. Mayor Doré only said one thing — "They are well managed." — and then sat down.

Paramunicipals' boards, however, do not allow close scrutiny of their operations.

"They function in secret and few councillors are on the board," said Boskey. "Most of council don't have the slightest idea of what is going on."

Paramunicipal hog sheet:

- The Société de développement urbaine de Montréal (SHDM) spent \$35 000 on lawyers' fees to keep opposition councillors from gaining access to their financial reports.

- The Société immobilière du patrimoine architecturale de Montréal spent \$1.3 million on "studies" — unmentioned in the explanatory notes — an increase of 762 per cent.

- The average deficit increase from 1992 to 1993 is 927 per cent, another indication of their stagnant financial situation.

- The growth of the debt from 1990-1992 is \$225 million — an increase of 56 per cent. With a yearly operating budget ranging from \$17 to \$44 million, the debt will not disappear anytime soon even with the capital infusion from the City.

- The paramunicipal responsible for the World Trade Centre is facing \$7 million in lawsuits

Local economic development cut and services reduced

City budget reduces spending for first time since 1970

BY DAMION STODOLA

Montréalers will face the toughest budget since 1970 starting January 1, 1994. The City slashed its spending by 0.8 per cent to \$1.8 billion from \$1.9 billion and cut 592 person-years from its payroll.

"This must be seen as a transitional budget aiming towards fiscal responsibility," said Doré. "We tried to reconcile the needs of the consumer with the abilities of the taxpayer. Both these aspects are part of every citizen — the challenge is to respond to this duality."

But Sam Boskey, Democratic Coalition councillor for Décarie, criticized the administration for failing to follow expense reductions two years ago when the opposition advocated it.

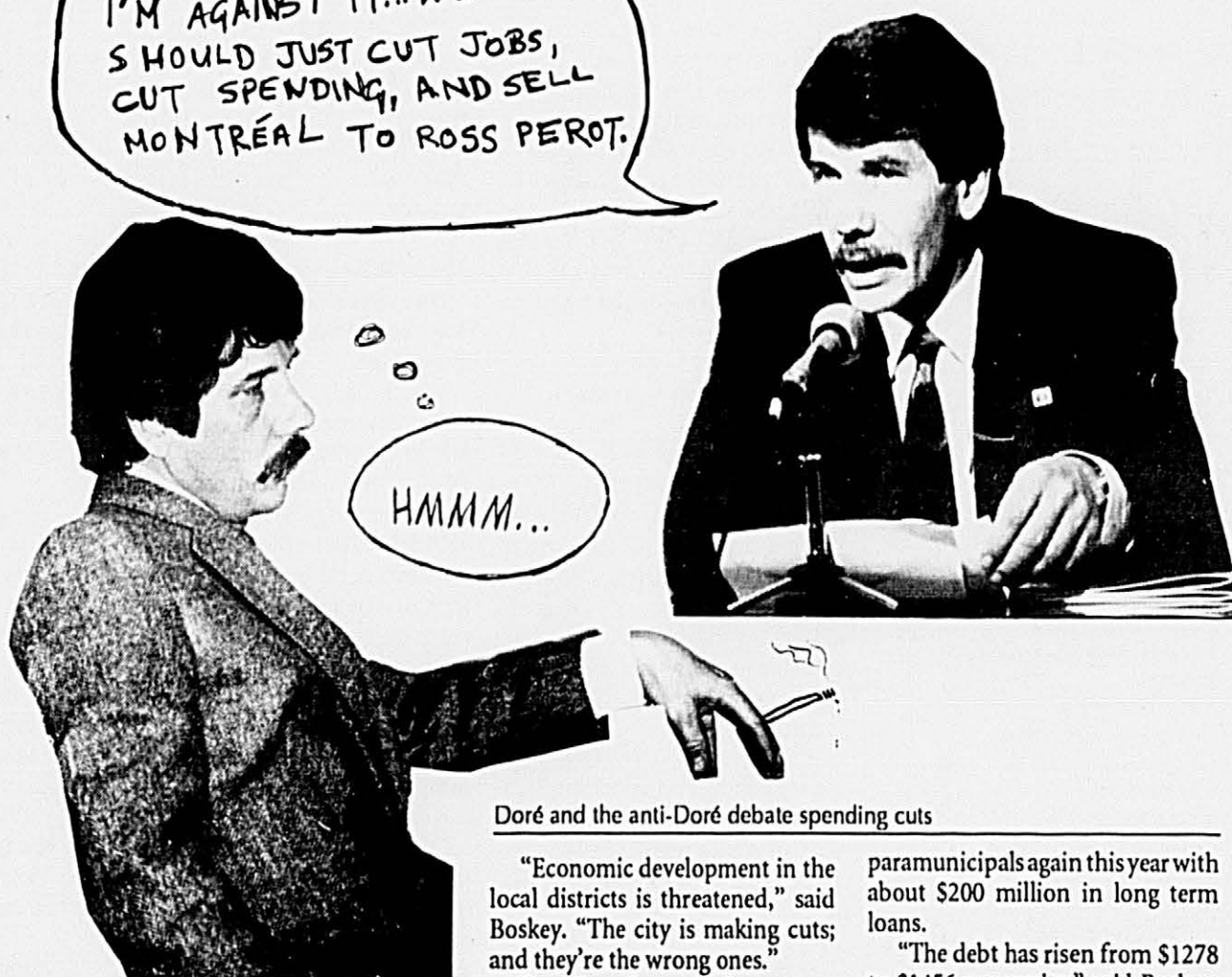
"The Montréal of 1994 is no longer the one of 1992," said Boskey. He said the present budget does not respond adequately to citizens' concerns. "The strategy was based on the political interests of the party in power [Jean Doré and the Montréal Citizens Movement] and not those of Montréalers."

Boskey said the Doré administration's budget does not address the fact that Montréal is shrinking. According to Boskey, Montréal should have reduced spending even further. "The 1994 budget denies the diminishing importance of Montréal," he said.

President of the executive com-

PERSONALLY, JEAN,
I'M AGAINST IT... WE
SHOULD JUST CUT JOBS,
CUT SPENDING, AND SELL
MONTREAL TO ROSS PEROT.

HMMM...



Doré and the anti-Doré debate spending cuts

"Economic development in the local districts is threatened," said Boskey. "The city is making cuts; and they're the wrong ones."

Funding for nebulous programmes run by city paramunicipals (Montréal-owned corporations which speculate on land for either development or housing), had their budgets increased while promises made years ago regarding selective garbage collection and closing the Miron dump remain unsolved.

Boskey said the city budget shows a disconcerting balance between citizens' needs and the services available. The city is bailing out

paramunicipals again this year with about \$200 million in long term loans.

"The debt has risen from \$1278 to \$1456 per capita," said Boskey. "The paramunicipals are responsible for this burden. The paramunicipals have replaced the Olympic debt."

Doré deflected attacks on the budget and blamed much on provincial legislature. According to Doré the problems with the surtax and union employees over proposed cuts are not the city's fault.

"The surtax is not our idea," said Doré. "The provincial government legislated it and we have to obey the law."

Montréal's city budget highlights

- One major change in the budget is the restructuring of tax revenues. The controversial surtax on non-residential buildings was reduced so as to only cover the essential cutbacks imposed from bill 145 which eliminated government transit subsidies to the cities.

- The surtax was reduced from \$2.06 per \$100 of the property evaluation to \$0.683 per \$100.

- The old business tax of 10.5 per cent based on the rental value will be reinstated as well as a 7.5 per cent water tax.

- Residential property taxes will rise only 0.8 per cent while industrial property taxes will decrease 0.5 per cent.

- Citizens will no longer pay the Olympic Tax — the last \$22 million was paid for in the last budget.

- The Descarrières incinerator will completely close down for an indeterminate period. While this is probably good, the waste currently there will be transferred to the Miron quarry. All an in all simply a 'transfer payment' of sorts.

- The number of city employees will decrease to a level below of that when Doré took over in 1986. Next year there will be 12113 people employed compared to 12334 in 1986. Most of the reductions are taking place at the blue collar level. Doré assured reporters that cuts would respect job security of the employees and were taking place through attrition and voluntary retirement.

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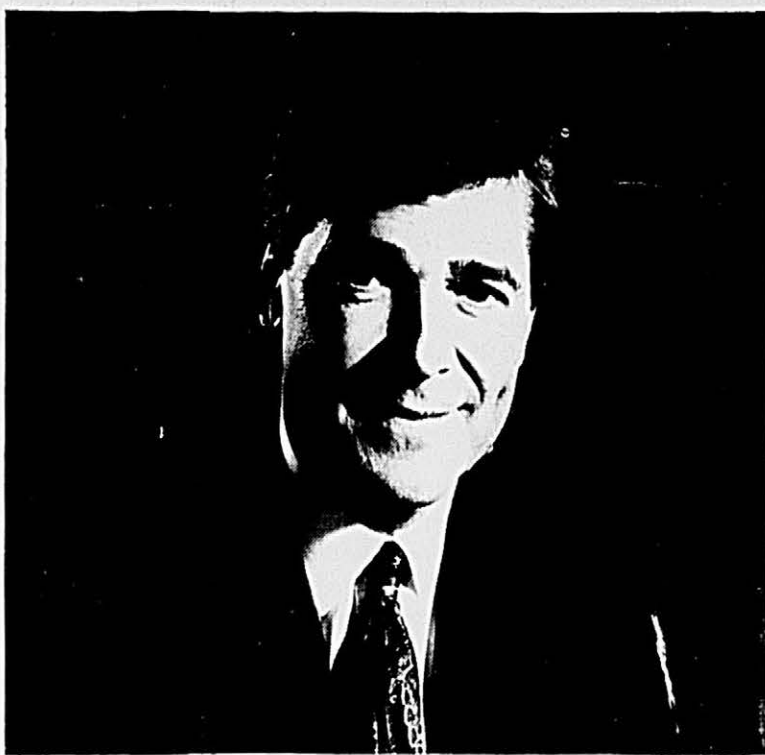
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Business-as-usual

*Claude Beauchamp launches
nebulous mayoralty campaign*



Claude Beauchamp: No agenda, no plans; the perfect mayor

BY DAMION STODOLA

Only in Montréal can somebody run for mayor, not announce the name of their party, not provide their political agenda, not provide a list of party candidates and still be credible.

Claude Beauchamp, a prominent French businessman, announced the formation of the ninth party to hit Montréal's electoral landscape on Monday at the National Theatre School.

In a nutshell he said "I represent leadership in Montréal — leadership of Montréal."

Sam Boskey, leader of the Democratic Coalition of Montréal, said Beauchamp's campaign lacks specificity.

"He's someone whose opinions are completely unknown," said Boskey. "I have no idea how his program is different from Choquette or the Civic Party."

Jerome Choquette and the Civic Party kicked off their campaign during the last month. Both have

announced the need for Montréal to renew its economy and business community.

But Beauchamp, apart from offering similar vague platitudes, refused to proffer his programme.

"We have a team working on those details right now," he said. "You will hear our plans over the next eleven months."

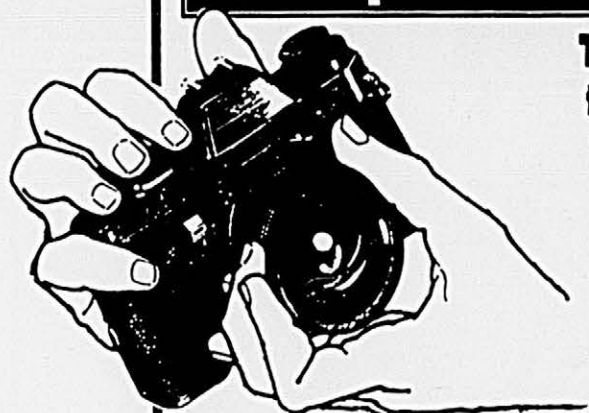
What lacked in his content was made up in the crowd. In a city where the majority of voters are allophone and anglophone, not one of his cronies came from a non-white, anglophone background. The crowd was predominantly pure-laine and wealthy.

As the number of right-of-centre candidates grows, Doré may feel more comfortable as next November's election draws near.

"The growing number of candidates right-of-centre of Doré may split the vote and guarantee Doré's re-election," Beauchamp will have to differentiate himself from the others," said Boskey.

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Pure Bred?

Breeders play okay at Spectrum



The Breeders, doing their procreative thing

BY ILANA KRONICK

Without placing them under the popular and thus insignificant rubric of 'alternative', I think it is fair to say that the Breeders are up to something genuinely different.

Presenting themselves without image or political agenda, and adhering to no particular stylistic consistency or musical proficiency (lead guitarist Kelley Deal has had no previous instrumental experience), it seems that the Breeders — without even trying — end up being the truest non-conformists of all.

Refreshingly, these three women plus one man are out there to play everything from spicy pop to reverberating rock and have a good time doing it.

With all this riding on the fact that front person Kim Deal is the former bassist of the Pixies and — after the departure of Tanya Donelly to Belly — invited her twin sister to join the group, it is no wonder why this band is presently the subject of biggest buzz in the Biz.

Last Saturday night the Breeders made their first appearance in Montréal and packed an all-ages show at the Spectrum.

Casual to the point of unprofessionalism, on stage, they maintained their recreational attitude. The extended intervals between songs due to cigarette light-

ing and guitar switches on the part of the Deal sisters certainly contributed to the informality of the performance.

Crowd stirrers were the catchy as hell 'Cannonball', GoGoesque 'Divine Hammer' and 70's pineapple surf tune 'No Aloha', all off the recent *Last Splash*. My fave, the thrashing groove-laden 'New Year' was equally rocking. They played a few songs off their first release *Pod* including as encore material their rendition of the Beatles' 'Happiness is a Warm Gun' — possibly the most impassioned song of the evening.

Kim Deal played her part — charming and affable, the alterno-queen never stepped beyond the boundaries of her project. Her sister, on the other hand, seemed quite unsatisfied with her already undeserved position.

Displaying a mystic candle on the amp behind her, a rather offensive tuff-chick attitude and various other poseurisms, it was as though Kelley craved the superstar status her twin so modestly carried.

I complain only because unable to attain it by way of talent, Kelley resorted to the realm of pretension and by doing so, nearly dismantled the coltish, unassuming foundation upon which the Breeders and their success are largely based.

EVENTS

Protest at the Montréal MacMillan-Bloedel office, the logging company planning to clear-cut Clayoquot Sound. Meet at 9h00 Monday, Dec. 6, at 2035 St. Laurent (Librarie Alternative), to carpool to the office.

Auditions for "Blood Relations", a play to be performed in February 1994. Dec. 2, 19h00-21h30, Union B 09/10. Call Gabrielle at 278-5769 to arrange another time.

Fiesta for Democracy in El Salvador at La Playa, December 10. 21h00 - 3h00. For information call 843-6595.

Centre for Developing Area Studies presents Professor Franque Grimard, speaking on Ethnicity and Household Economics in Cote d'Ivoire, 3715 Peel, room 100. Dec. 3 at 12h00.

Le Théâtre de la Grenouille cherche un acteur pour un rôle dans

La Cantatrice Chauve, d'Eugène Ionesco. Les auditions se tiendront le jeudi 2 et le lundi 6 décembre 1993, au Pavillon Peterson. 18h00.

The McGill Co-Ed Medical Fraternity's "Winter Charity Drive" will be accepting food, clothes, toys, children's books, and household products from December 1-20. Boxes will be located on the first floor of the McIntyre Medical Building.

The McGill Student's Volunteer Bureau is currently holding its 6th Annual Food Drive to December 17. Large boxes are located in lobbies of all major McGill buildings. All non-perishable foods welcome.

Resurrection of the McGill Film Society! The film society rises from the ashes - in renewed form tonight at 19h00 in Union 310. All those with an interest in film-making are encouraged to attend.



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For further information and a registration form call the Department of General Studies at (514) 398-6166.



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To our "leaders":

I demand a blood drive. The role of the SSMU is to respect the students of McGill. In the case of canceling the blood drive, you have failed in this.

You are not respecting the majority of us, who recognize the urgent need for blood. Some of the criticisms brought forth by members of the LBGM are legitimate. They are right to challenge the questionnaire — a review is in order.

I am quite sure, however, that the questionnaire was written with only one goal in mind — to save lives. Sorely needed blood will not be collected because of a tiny minority. We must ask ourselves, in this case, if the good being done outweighs the harm. The canceling of the blood drive is unacceptable.

Nick Kusel
 U3 Arts

Dateline is pro-Israel

To the Daily:

Re: Hillel C. Neuer's Hyde Park

Although one is grateful for *Dateline: Middle East's* tireless efforts to inform us on human rights violations in the Arab world (seeing as how we know so little about the crimes of Hussein, Assad, Khaddafi, etc.) let's call a spade a spade.

It is no revolution that *Dateline* orientation is decidedly pro-Israeli. From Daniel Koffler's membership in Tagar to the magazine's intimate portrait of a murdered Israeli soldier (one wonders if an article on a murdered Palestinian military person would also be published), the interests of the magazine often coincide with the interests of the state of Israel.

In light of this, it is almost banal for the magazine to be getting upset about the lack of democracy in the Middle East. Just as we are struck by the banality and hypocrisy of Arab officials who rant on about Israeli human rights violations, the same applies to the staff of *Dateline*.

Azim Hussain
 U2 Sociology

Sheridan's facts wrong

To the Daily:

Re: Chris Sheridan's November 8th 'Chop the Chop' comment

I am writing in response to Chris Sheridan's emotional plea for political correctness at McGill in his/her commentary 'Chop the Chop' dated November 8th.

Not only is Sheridan's opinion highly questionable, but his/her facts are blatantly incorrect. The so-called "tomahawk" chop did not have its "humble beginnings" with the Atlanta Braves baseball club. The chop had its origins many years ago with the Florida State Seminoles football team.

If Mr./Miss Sheridan, or anybody else on the *Daily* staff for that matter, is going to write more politically correct propaganda in the near future (and there is not a doubt in my mind that they will), perhaps they should get their facts straight before they spew their liberal, left-wing commentaries.

In addition, since it appears that some causes seem to be more politically

correct than others, as a person of brown skin I would ask Mr./Miss Sheridan to inform me when the Cleveland Browns make it onto the *Daily* "blacklist" (no offense intended to any group) so that I may participate in this trendy, holier-than-thou, self-righteous, politically correct campaign.

Tracy D'Cruz
 U3 Arts

Lief "Disheartening"

To the Daily:

Re: Lief's presentation

I have several comments regarding Dr. Lief's presentations at McGill University and Montréal General Hospital (MGH). First, demonstrators opposed Dr. Lief's talk on False Memory Syndrome (FMS) because McGill University declined their request, prior to the event, to have a representative speak on their behalf.

And it was Dr. Pinard, Chair of McGill's Department of Psychiatry, who, by turning off my microphone while I was speaking, ended what the *Gazette* described as "the only semblance of a debate".

Finally, just as the press was denied access to Dr. Lief's workshop at MGH, Dr. Assalian of MGH attempted to bar the entry of myself and my graduate students. And he did so despite the fact

that we had preregistered and had been invited by FMS Paula Tyroler.

I therefore believe that it was the members of the School of Medicine at McGill University and the Department of Psychiatry at MGH who, under the rhetorical guise of academic freedom, curtailed free speech and open debate.

Second, contrary to the *Gazette's* editorial (November 13, 1993) claim that Dr. Lief "should not be compared with hate-mongering racists," Dr. Lief began his FMS workshop at MGH by describing black families as 'uterine units' in which the grandmother, mother, and daughter 'psychologically castrate' the father.

Third, contrary to Dr. Lief's supposed opinion that not all recovered memories of abuse are false, at the MGH workshop Dr. Lief contradicted this position by arguing that there was no scientific evidence for memory repression, thereby implying that all recovered memories are impossible.

And while it is correct that there is no scientific evidence for repression, the issue of repression is a red herring in that memory of trauma is affected by the process of 'dissociation,' not repression.

Finally, while I had hoped that Dr. Lief's views would be challenged at the sessions for professionals at MGH, these sessions were one-sided, empirically unjustified scientific shams.

Among other omissions, for example, there was no mention of the seven studies that I cited at the McGill talk,

studies that indicate that adults do fail to recall medically documented sexual abuse experienced during childhood, that recovered memories are frequently validated by corroborating evidence, and that survivors minimize rather than exaggerate their abuse.

And the unscientific basis for Dr. Lief's claims was reflected in his statement that "my estimate is that 25% of allegations are false, but I don't know where I got that figure. Sometimes I make up a number just to get reporters off my back."

Relative to our respect for truth, equality and science, the oppressive silencing, racism, and misrepresentation of science evidenced at McGill University and MGH were, for me and my students, fundamentally disheartening.

Connie M. Kristiansen, Ph.D.
 Associate Professor of Psychology,
 Carleton University
ed note: we know, Jeremy, we know.

Heavy...Real heavy...

Re: Focus on Marijuana

To the Daily,

She has a joint in her hand which she drips in her open purse. She doesn't want to smoke it with me because she feels this will "open" something different and "close" what we're doing, and she likes what we're doing.

"I think you should smoke it if you want to," I tell her, "and not smoke it if you don't want to."

"Why do you say that," she asks, closing her purse.

"Because I studied addiction processes, and feeling guilty about what you do only helps to make you addicted to it."

"You're probably thinking about that joint," she says, when a moment of silence falls between us.

"No," I say, "actually I was thinking about those aerobics and biofeedback books you said were pretty good stuff."

"If you hammer yourself over the head," she said, "then you can safely keep doing what you're doing without having to take anybody else's rebuke."

When you have it together about what you want to do with grass, there is always someone who says you should smoke it when you don't want to, and someone else who says you shouldn't smoke it when you want to. Both want to get you to act against your will and do something you don't want to do.

Either way, the bipolarization of the culture into "straight" and "freak" opens a tendency toward addiction. If you stick a knife into your own side because you smoke grass, it only makes it that much harder to run when the forces of dependency move in, that much harder to run away when the forces of dependency have moved in.

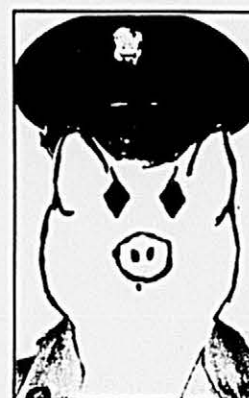
Bob Moore

Leave Luz Alone

Re: Article on Luz and his (non)stand on student aid

To the Daily

This letter is in response, particu-



larly, to your comment that "Luz is effectively compromising the principle of accessible education by not asking for freestudent aid." (22/11/93) More generally, it is a plea for some reason and objectivity (a concept, I believe, not entirely foreign to journalism) in your reporting.

These are the facts. Bursaries and scholarships are available (in no negligible amount) to students who qualify. Loans from McGill and various levels of government are also available to students in need.

Anyone who really wants an education can find the money for one, if he or she looks for it. Even if this last point is contested, it must be due to reasons not particular to McGill, as tuition here is relatively low.

Low tuition for so many years is one of the reasons McGill needs more money. Our governments are apparently willing to supply only so much. So, tuition fees are hiked. The fact that these hikes are seen as necessary should make it obvious why requests for "free student aid" are not reasonable. The point is: the money isn't there!

Where your attention would be better focussed on different levels of government, looking for more money, for education in their budgets.

I applaud Mr. Luz for recognizing what can be reasonably requested for students, in McGill's budget. He is more effective by understanding the way things are done and the reasons behind it, then he would be if he acted as the *Daily* would have him act.

Finally, in an article not presented as an editorial, you have no place referring to his request as "pithy" or "reprehensible" when neither description is clearly warranted. Present readers with the facts, let them decide.

Ardavan Taherzadeh
U3 Philosophy

Co-op name wrong

To the Daily:

A student run housing co-op (November 22nd) is a great idea, and I hope that the experiment meets with success. I question, however, the choice of name for the co-op. If this is to be truly a living area open to all students, equally, perhaps a less partisan name would be more appropriate.

It is one thing to actively encourage "immersion among people of different communities, backgrounds and sexual orientations", and make that a clear part of the mandate; it seems a different message entirely to choose as name and symbol the 'badge' of the gay community.

The desire to offer cheap, alternative housing to any student appears to have been made subordinate to an apparent need to confront issues of sexual politics — this disparity between name and platform can only confuse those interested in the co-op.

I suggest, Peter, some clarification — a less 'loaded' name perhaps, or narrowing the breadth of your platform to more accurately describe the intentions and motivations of the co-op.

Get your asses, (sic)

Rowan Lubke
U3 Science

Cuckoo

To the Daily:

The cuckoo lays its eggs in the nests of other birds. When the single chick hatches, it cries loudly to persuade its host parents to feed it in preference to their own offspring, which the bloated cuckoo eventually ejects from the nest. The louder the cuckoo cries, the more often it is fed, since the hosts know only one strategy to stave off its agitation — appeasement.

Society cannot function if we all behave like the cuckoo, with each special



interest striving to sidetrack the maximum of resources, attention and concern. The strategy of the cuckoo antagonises its host, and damns its practitioner to eternal dependency and a level of success far below its host. It is self-defeating.

The cuckoo is roosting on campus. Whether from political groups of limited membership demanding funding, or groups based on sexual orientation offended by a Red Cross questionnaire, demands for exceptional action are flying left, right and centre.

As the feathers fly, those responsible for the complex task of serving the public turn repeatedly to the only strategy permitted by today's press-moulded mindset — appeasement. Years of planning and sound budgeting of resources for all students go out the window to stop the wailing of the cuckoos, and to what end? A constructive contribution is rarely linked with instantaneous satisfaction.

Imagine the long-term consequences of the cuckoo strategy: will it be stopped by objection to its raucous cries, or will we all vote for ourselves in the next election and separate individually from Canada? Universities are learning that the proverbial "pie" is shrinking, and that cooperation is essential. If good will among concerned groups could be expressed in such terms, the analogy would be just as accurate.

Shall we all learn to work together, or shall the martlet defer to the cuckoo? Sincerely,

David Morris
U3 Science

Toxics on campus

To the Daily:

For weeks, and until recently, people on various parts of the campus were subjected to the unfiltered exhaust of tar machines, used for roof repairs. This was especially unpleasant for those working all day in the buildings next to the machines.

Apparently, no university safety committee informed people in these buildings whether there are possible medical effects or how long they would need to endure the machines. Those working with the machines obviously receive the largest exposures.

Tar, like charcoal, soot, coal, automobile exhaust and tobacco smoke, contain a class of chemicals called polycyclic aromatic hydrocarbons (PAHs). These are suspected of being carcinogenic.

An article in the 1992 book *Hazardous Materials Toxicology* (p. 1152) tells us that "Air pollution studies demonstrating an excess in lung cancer among workers exposed to PAHs from coal gas, tar, coke oven emissions, and soot strongly suggest that PAHs are carcinogenic to humans."

Or, in the book *Chemical Analysis of Polycyclic Aromatic Compounds* we read: "Of the thousands of chemical compounds that have been deemed

mutagenic or carcinogenic, it is generally agreed that the polynuclear aromatic compounds (PACs) are among the most potent." (p. 328)

Note, too, that these chemicals enter the earth, water and the food chain. This is a problem that cries to be corrected with adequate filtration devices.

Shloime Perel

Blood Drive Redux

To the Daily,

Yes, I too have also read the dozens of letters and articles the *Daily* has printed concerning the controversy over the Blood Drive's discrimination against homosexuals. What I have not read thought, is an actual personal account, just hypothetical situations.

I have given blood twice. Once to the American Red Cross at my high school and once at the McGill Blood Drive. On both occasions when filling out their questionnaire, I lied. On the question, "Have you, since 1977, ever had sex with another man", I refused to disclose the truth, because I knew that 1) the question was blatantly homophobic and discriminatory, 2) even though I was "unsafe" according to the Red Cross, I knew that I was hundreds of times safer than most heterosexuals who are not even asked if they had unprotected sex.

Why must this total double standard still exist in today's supposedly open and accepting climate. Yes, I am gay, yes I have had gay sex, but no Red Cross, I am no more at risk for the AIDS virus than a straight man, thank you very much.

Homophobia must end, and a starting point is to expel the Canadian Red Cross from McGill's campus if it insists on homophobic questionnaires and absolute ignorance.

Daniel B. Lothstein
U1 Arts

Elite Accomodation

To the Daily,

I would like to draw the attention of your staff and readers to a very important matter.

The McGill *Daily* "Culture" issue dated November 11, 1993 carried an opinion titled "Afraid to get your own golf clubs confiscated?" by Mr. Hasan Karrar. In that article Mr. Karrar had personally assaulted and insulted a fellow McGill student.

The McGill *Daily* is a student paper, and it is unfortunate that it has been used to insult a fellow McGill student. Karrar labelled Mr. Khalid Sherdil as an "elite" (the article was on socialism). Further-

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more Karrar ridiculed Khalid's family name, which is extreme offence by all standards, especially in Pakistan.

He has quoted Mr. Sherdil completely out of context, given false references, and painted a false picture of the Pakistan Student Association meeting, he did not even care to attend. He has degraded Sherdil's high school, indirectly assailing him, by terming it to be the breeding ground for "the corrupt politicians of TOMMOROW".

This is Sherdil's first semester at McGill and during this short period, he has established a comprehensive internet network among Pakistanis at McGill. Sherdil also arranged the first get together of Pakistan Student Association, in an attempt to bring Pakistanis more closer to each other.

Mr. Karrar you have ridiculed a very helpful and concerned countryman. If you indeed care about Pakistan, then please attend our meetings and participate in the activities, BUT please don't muster up publicity on the expense of Pakistan and a fellow citizen.

Saeed Siddiqui
Computer Science U3

You are confused

To the Daily:

re: We all own Toyotas

Obviously Eduard you are quite confused. Next time get your letters proof read before you hand them in. If you are suggesting that people should go to universities where there is a racial harassment policy in place then you are therefore saying that McGill obviously doesn't have one.

Question: Are you implying that McGill is racist?! (GASP!!)

Cleo and Tina
U2 Arts

P.S. Apart from all your other ludicrous statements we just decided to clarify one. Maybe other people will follow suit and clarify the other statements for you.



To close-minded "activists"

To the Daily:

After reading an issue of the Daily, I've come to the conclusion that "activists" need to relax. (Activists in quotation marks because activists implies activity and activity implies positive action in my mind, which isn't what these people are doing.)

Why do people who claim to be open-minded, upon hearing an opinion, throw on the blinders and kick in the tunnel vision? Here are two examples:

1) FMS — a lot has been said about this in the last couple of weeks. I'm not agreeing with Lief's theory (the theory being the operative word) but I'm not agreeing with what happened in Leacock 132 on

November 10 either.

Twenty people took Lief's freedom of speech away. Twenty immature, ignorant, selfish, etc., people automatically assumed that Lief was saying all cases of sexual abuse occur in the victim's mind. WRONG! If these "activists" had taken the time to listen to what Lief theory really says, they would have learned a) FMS is a very rare occurrence and b) it is the fault of the facilitator, not the victims.

But no, these "activists" immediately said Lief's opinion was wrong (which no one is really justified in doing) and acted in a way that was reminiscent of a child's temper tantrum.

2) Professor Yaqzan's opinion on date rape: once again, I'm not agreeing with Yaqzan's opinion, but I'm not agreeing with the violation of his freedom of speech either. A man, who happens to be a professor, expresses his opinion on date rape and is then suspended from teaching math? I don't understand.

This society isn't perfect (understatement) but closed-minded bitching and complaining by "activists" isn't making it any better. If anything, "activists" are making it worse by taking away people's rights to free speech. So here's an idea — listen to a complete opinion, think about that complete opinion, form a complete opinion about that complete opinion, discuss the complete opinion completely (and constructively and non-abusively) and lastly — relax.

Lydia Scratch
U2 Science

Shatner won't fly

To the Daily:

I support that the Red Cross' questionnaire may be offensive to some. However, I feel that there is a more important, underlying issue — life. Blood is in short supply, something that is so important should not be used as a tactic to gain support for a politically correctness cause.

I strongly encourage McGill as a compassionate, moreover, a sensible institution to reconsider banning the blood drive. It's so ironic, something that is essential and good being banned for no other reason than context!

Giving blood is giving life. A gift so pure should not be tainted with spite and idealism.

Pete "Bleeding" Kavsak
U1 Arts

Irrelevant Ralping

To the Daily:

Kristen Peterson's complaints in last week's Daily Culture about the state of Canadian television struck me as ridiculous. She bemoaned the failure of the Ralph Benmergui Show, and concluded that since Americans make better TV than we do, we might as well all watch them.

Who really cares if Canadians make bad television? Who watched TV anyway? Television isn't culture, it's entertainment. If we don't make TV shows as well as Americans, all that tells us is that we have longer attention spans and a more sophisticated sense of humour than they do.

Three Canadians have been short-listed for the Booker Prize in the last two years (one of whom won), and Ms Peterson complains about Ralph Benmergui! More surprising still is that the Daily sees fit to publish her. Wasn't there anything "cultural" going on on campus this week that the Daily could

have covered instead? And what about the Booker Prize? I don't remember seeing reviews of The Stone Diaries and Scar Tissue in the Daily Culture. Perhaps this isn't your idea of culture. Fine, then write an article — maybe even a series of articles — on the subject of what culture is.

But don't waste space and money with any more Ralping. It's really not that interesting.

Gibran van Ert
U2 Arts

Stop the Purple Frog ritual

To the Pi Lambda Phi fraternity:

Enough is enough! What gives you the right to deface public property? I am referring to your annual painting of the frog on the James Administration Building as part of the initiation ritual.

Apart from being an asinine act, it demonstrates your level of intelligence. Next time you decide to commit a felony, I suggest you don't use the fraternity colours — you don't have to be a rocket scientist to figure out that a purple deed will have been committed by the Pi Lams.

If you choose to spend your time harassing your fellow "brothers," that's your choice (although the idiocy is self-evident). But you have no right to vandalize public property. And there are consequences to your actions — who do you think cleans up after your little prank?

The McGill caretakers find themselves up on the roof, scrubbing a purple frog in the freezing cold weather! I think that the fraternity member who ordered this act should tell the administration that you will be scrubbing the frog clean this year.

I am disgusted by your lack of respect for McGill property and its employees.

N. Smith

U3 Anthropology/Economics

Alcohol Awareness

To the Daily:

The SSMU Alcohol Awareness Week will be held January 17-21. We are attempting not only to provide information and real-life accounts of the use and abuse of alcohol, but we will also provide many opportunities for all students to take an active part in the activities and discussions.

Psychological, social, biological, political, and legal perspectives will be entertained in order to produce a complete picture of alcohol.

As the maxim states, "hindsight is always 20/20." It is simple to criticize and complain after the fact. However, it is much more constructive to raise issues and make suggestions BEFOREHAND.

With the goal of making Alcohol Awareness Week as beneficial for students as possible, we welcome the advice and suggestions of all students. Active participation in the planning of this event would also be greatly appreciated.

Please contact us c/o the SSMU at 398-6800, or leave a message for us at the SSMU front counter.

Heidi Carlson
Roland Orfaly
Coordinators, SSMU Alcohol
Awareness Week

Est-ce que Hélène Gagné pourrait nous visiter pour raccourcir sa lettre puisqu'elle est supérieure à 300 mots.

Donna Stern, please drop by and edit your letter. It is above our much-maligned 300 word limit.

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Recteur Université Concordia

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14 - NOTICES

The McGill University Photo Society invites you to its 16th Annual photo contest which will be held in March '94. Happy holidays and don't forget to pack your camera. Further details in January.

Exam Drop-In is open Mon.-Thurs. 1-4 pm, Nov. 29-Dec. 9, Dec. 13-14, Rm. 07 to left of main Redpath entrance. Tips and handouts on how cope with and write exams informal no appointment or files.

LBGM Weekly discussion groups: Wed. Bi-group 5:30, 5th flr. Eaton Bldg. Fri. Coming Out 5:30, General 7:00, both at UTC, 3521 University. All welcome.



If you don't wish to walk alone after dark, why not call Walksafe? 7 nights a week, Sun-Thurs 6:30PM to 12:30AM, Fri & Sat 6:30PM to 2:30AM. Call 398-2498.

Questioning your sexuality? Or do you have any other concerns and need to talk? Call the LBGM Peer Counselling Line at 398-6822 Mon. to Fri. 7 to 10 pm.

17 - PARKING

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Science
180-160Y-61 The World of Chemistry - Part II (3 credits)
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